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CONFESSIONS OF A TRUTH SEEKER.

VIII.

IS pursuing the subject at home, at my own table, myself and medium, — the relative before mentioned, generally being alone present; every element of doubt and suspicion, had any remained, must have been dispelled. The only circumstance concerning the responses by table movements which I need mention in this connection, is, an experiment which I made to test whether electricity had anything to do with the production of the phenomena. We several times sat at a table with a heavy round glass top (an electrical non-conducting substance); consequently had it been electricity, no movements would have taken place, but I found this made no difference: they were made just as freely and powerfully with this table as with one constructed of the ordinary materials. Though I consider this decisive on that point, I wish it always to be borne in mind, that the question, is not simply to account for certain movements of ponderable bodies, but for the *intelligence* connected therewith. I have stated some reasons for considering that spirits control and direct these movements: whether they do so by electricity, *odyl*, or some at present unknown physical agent, is a very interesting question, but does not affect the first and main question to be settled.

A much more interesting phase of the subject, at least to my mind, was the efforts made by the spirits, to use the medium for speaking:

they inducted her into the trance state, but not deeply enough to enable them to discourse through her ; on one occasion, a friend and myself had requested an explanation of some perplexity which had been presented in our investigations ; we expected this to be given as usual by the alphabet, but were told by them that they the spirits would attempt to speak to us through the medium in about a quarter of an hour. In less than two minutes, the medium fell back in her chair, her eyes closed, her arms dropped, her head moved slightly from side to side, we spoke to her, but received no answer : this state appeared rather to deepen, but no words were spoken ; after waiting beyond the time named, and on returning to her normal state, the spirits told us that they would not be able to speak through her that evening.

The medium said she was partially conscious during the time, could hear our voices, but could not speak, nor open her eyes ; she felt as if some one was powerfully pressing the lids down. I have seen a similar partial-trance state in other mediums.

Soon after the severe bereavement to which I have before alluded, the medium was several times, when alone, thrown suddenly into this trance state ; when she at once became conscious that the spirit of our dear relative was with her in the room, calling her by name, and speaking in the old familiar way : on the last of these visitations, she heard the spirit thrice call her by name, just as when living she was wont to do when trying to arouse her : and then at some length addressed her, the words sounding as if spoken inwardly, and from a distance, being so faint that she could not catch the utterance ; her impression however being, that it was altogether of a religious character ; the only words besides her name that she distinctly heard, were, "you must believe in God." At the close of this address, she heard beautiful music, though differing from any other, which gradually grew fainter, dying away as in the distance. She has assured me also, that on several occasions when her mind has been anxious and agitated, she has felt the spirit-influence suddenly upon her, producing a pleasant, and soothing effect.

It must not be inferred from the words heard by the medium as above given, that she was wanting in the belief referred to, the object probably was, to urge to a deeper faith and firmer trust in God, than we all are at times apt to feel ; it may be mentioned, that the relative who has gone home before us, though possessed of deep religious feeling, was not at all when on earth, in the habit of talking on religious subjects ; and that the medium had never seen any one in a trance ; nei-

ther had she heard, or read of this mode of modern Spirit-manifestations nor, has she ever been a mesmeric subject, or the subject of pathetic influence of any kind.

We had I fear, at least on one occasion, Spirit-visitants of another and less welcome character ; one night, just after the medium had gone to bed, she was startled with noises of an unusual kind, apparently at the head of the bed, not thinking at all of Spirits, she got up, carefully examined the bed and its surroundings, but nothing could be discovered : she had scarcely composed herself again in bed however, before she felt herself bodily raised in, and with the bed, three times, as by some power underneath it. In the morning nothing could be found to throw any light upon this mysterious occurrence : we are a quiet family, no one in the house but ourselves, that it was not done as a practical joke by some foolish person is evidently out of the question : nor was anything missing or disturbed, the doors and windows were found to be as usual ; that it was all a dream, or the imagination of the medium, I should as soon believe, as in a similar accusation if brought against Mr Wakley the Coroner. Fearful of some injury to the nervous system of the medium should such things be repeated, we discontinued our sittings ; and as other duties have precluded my attendance at circles for some time past, my notes are somewhat less copious than they might otherwise have been.

I find as it is, I must pack my remaining facts a little closer together, and state only general results ; otherwise I fear my readers will begin to consider this, "A story without an end."

I have repeatedly seen the table incline forward to an angle of 15 degrees, or more, the candle-lamp, water-bottle, inkstand, pencils &c. remaining on the table as if they were a part of it. Like your correspondent, H. B., I have had a comfortable ride on a table with a medium slightly holding his fingers on it. I have seen a table, with the medium, (a delicate female) lightly touching it with the tips of her fingers, rise off the floor, and answers telegraphed by its movements, notwithstanding the utmost efforts of two strong men to hold it down : I have received responses to questions by the table, no one placing their hands upon it but a child about four years of age. I have more than once, seen the table move without human touch or contact : once at the close of our meeting, it was telegraphed by the table, that we were to sing the doxology :—and as soon as we had sung the first note the table rose without any of our hands upon it, and commenced beating time like a *baton* in the hands of a music-master ; keeping time to

the end, much more correctly than we did. I have repeatedly seen mental questions appropriately answered by the table : on one occasion, at which about a dozen persons were present, as a relative, or friend were mentally asked for by one and another, the table darted from side to side, toward the questioner : — as if to assure him, or her, of the reality of the spirits presence : — then a number of movements would be made, corresponding to the age of the deceased. — the time of his death, — or other mental question : none but questioner and respondent knowing the question until after the answer was given : at one time the table top gradually declined to and finally rested upon the floor, answering questions by rapping its edge upon it : a lady present assured us, that this was done in answer to her mental request : she desiring it as a test of a certain spirit's presence. During one of the pauses, I put a mental question, taking care that no movement of my lips, or expression of my countenance, (so far as I could control it) should exhibit any symptom of questioning, much less indicate the nature of my question : scarcely however had it proceeded from my mind, than the table flew toward me, pressing gently against me, then receding : and thrice repeating this movement. The character of this manifestation was so striking, that a lady sitting near to me observed, "That must be your mother, it was so evidently the expression of maternal feeling." It was indeed so. I had enquired, "If my mother was present, would she in some way manifest it to me?" This was the response. Here was evidenced—perception, memory, intelligence, affection—blended in one act. Could this be done by electricity, odyl, or some unknown, unintelligent imponderable ? To put the question seems to me to answer it.

I do not wish my readers to come to any hasty conclusion upon these facts : or rather, upon the class of facts, of which these may be considered as in part representative. This subject can afford to wait. I blame no man for suspending judgement, knowing that convictions which grow up in a day, too frequently wither in a night. The Town Clerk of Ephesus was a wise man, would that his advice were more generally heeded. But I, and those who think with me, have a right to ask of those who occupy the post of public instructors, and especially of those who have sat in judgement upon this question, what they have to say to these things : and to canvas the justice of their sentence : and should it appear, (as it does to me,) that they have generally decided in ignorance, in prejudice, or in haste : to appeal from their judgement : and I do so appeal. "I appeal unto Cæsar,"—to that royal

and supreme authority under God :—the Reason and Conscience of Mankind : and await patiently, and with confidence, the ultimate verdict.

And what say our public teachers : I don't mean the newspapers, from them little is to be expected, from the religious newspapers least of all ; they all have something else to regard than the discovery and promulgation of truth : they have to consider their party, their influence, their circulation. One cannot look to *them* for the recognition and advocacy of an unpopular truth, it is sure to be given when such truth becomes fashionable, and their advocacy is not needed ; their cue is to keep a little, *just a little*, in advance of public opinion ; to watch the tide and head it as it turns, so that they may afterwards make a merit of it.

"See how we apples swim."

Even those Editors who may be favorable to Spiritism, are obliged to conform to the "non-committal" policy : the utmost to be hoped for from the periodical press, is, an impartial statement of the case. It is refreshing to find even a reasonable approximation thereto. As to our Spiritual Teachers, (the Clergy) there are some men of mark among them, who have given to the cause the influence of their names and advocacy ; (all honor to them for their courage in doing so,) but the greater number of them at present ignore the subject altogether : or, simply join chorus with the Press and the Philosophers ; their position is, in some respects, unfavorable to the subject. They are banded together, officered, regimented, and cannot generally without breach of clerical discipline, step out of the ranks : unhappily too, they are bound by creeds, traditions and formula : their minds are absorbed in studying the dead past, rather than the living present ; it is difficult for them to recognize a truth in the theological sphere, which is not at least two thousand years old : or even then, if it is not clothed in the antique garb. They believe in celestial visitants but then, they have all departed from the earth, long, long ago : demons may indeed remain to tempt us, but that ministering spirits of grace and mercy are at hand to guide and comfort us, is a heresy not to be tolerated : when science came in, all proper well-behaved spirits went out. God governs the world differently now, to what he did in the olden time, perhaps he has found something else to do, and left it to spin along by itself, under the direction of Politicians, Priests, Philosophers, Economists and the Almighty dollar. I for one do not believe it, and think that of all heresies and blasphemies, this is pretty near the worst. Some of our

clerical brethren, more courageous than the rest, have gone a little way into the subject, and then, after generally commencing with a 'pooh, pooh' they presently take alarm, snuff brimstone, start back with horror, like Macbeth when he encountered the witches on the blasted heath, but unlike the hardy thane, they will not stay to question further. Away! Hell is broke loose! the foot of the table, is metamorphosed into Satan's cloven hoof: and the text, "Resist the Devil, and he will flee from you," means, practically interpreted, "seaper off as fast as you can, and leave him in possession of the field."

And what say our Philosophers, or rather, the men of science to whom that title is now appropriated: that is, (with few exceptions) so far as they deign to notice it. One eminent Professor, second perhaps to none in his own department: tells us, that "unconscious muscular agency" alone can explain these hitherto mysterious movements of our furniture: *that everybody, pushes the table, while nobody knows it, and that somehow they all push one way:* and he even condescends, (playful behemoth) to banter those who cannot accept this very satisfactory and scientific account of the matter: assuring them, that if it is not so, then, "a man may as well draw after him a train of Railway-carriages by the draught of his own finger." A second *Sarant*, discovers that the sounds, or rattlings, are produced by the voluntary displacement and cracking of the knee and toe joints. A third that it is the leather of the boot rubbing in some way against the table. A fourth, after witnessing some of the phenomena, gets all in a fog about it, doubts the evidence of his senses, says "the table *seemed* to rise about four inches," admits that he saw some wonderful things which *he* can't explain, but then, he is no conjuror:—thinks they may have been caused by this, that, or tother, is not sure which: but is quite sure it's not spirits: he's made up his mind to that.

"These be thy Gods O Israel." The Philosophers, and Guides of the nineteenth Century: (pray Heaven gentlemen to grant you a little less philosophy and a little more common sense.) Well may Mr Beecher

* Common sense, and true philosophy, must always harmonize. What is deprecated, is that self-sufficient and presumptuous dogmatism, which so often counterfeits, and passes current for philosophy. There was once an English Philosopher of whom Pope wrote, —

"Nature, and nature's laws lay hid in night:
God said, 'Let Newton be' and all was light."

This truly great man, after making his most brilliant discoveries, compared himself to "a child upon the sea-shore picking up a pretty pebble or two, while the great ocean of truth lay before him unexplored." It is "this modest, patient, reverent, teachable, child-like spirit, waiting upon nature, conquering by obeying her," as Bacon hath it, which ever characterizes the true philosopher: would that we could truly add, "and all modern Professors of Philosophy."

er say, "If scientific men allow themselves to be carried away by such vagaries, they must expect to divide with Philosophers the reproach of Ciceró's remark : 'How it is I know not, but there is nothing can be mentioned so absurd as not to have been said by some one of the philosophers.' "

You may have heard gentlemen, how, (Our old Ballads tell) once upon a time, Robin Hood, tired of the merry green wood, and of the sport afforded in plundering Church Dignitaries, and "killing the Kings fat deer;" determined for a while, to exchange the life of a forester, for that of a fisherman : but that he had not proceeded far in his vessel, before he found himself, literally and figuratively, "at sea : " unaccustomed to his new occupation, he could catch no fish, was laughed at as a "lubber," and only saved himself from reproach by the skilful use of the weapon of which he was so great a master. Study this little history, it has a *moral* in it.

THE DOCTRINES AND DOINGS OF SPIRIT TEACHING.

1

THE grand and great aim of Spirit teaching—of all Divine revelation—is to awaken in and give the human Spirit, in the physical state, the consciousness, and free use of its own unfolding powers. The human Spirit must after all external aids and assistance—owe its best acquisitions and achievements to the free exercise of its own inherent energies and powers. Its best achievements and acquisitions, must come from clear perceptions of its own nature—must be founded on its own original and essential capacities, which cannot be traced to any teachings—must come from the stirrings and aspirations of its own developing and unbounded energies after new truths. The claims of Spirit-teaching upon developed intelligent men are not yet nearly understood? and the neglect with which it is generally treated, and the low place which it still holds among the objects of human investigation, will yet be pointed out as the greatest shame, and disgrace of the present age.

It should excite surprise and alarm, that mankind in general cannot see in moral or spiritual science—in Spirit-teaching—in Divine revelation—the noblest theme of the universe—the highest object of human thought—the best means of contributing new truths to the increasing stock of human knowledge and of nourishing the force of generous and benevolent purposes. Spirit-teaching does not always, however, carry irresistible evidence to those to whom it is communicated, or to those to whom it is offered. It is not always accom-

panied with such tangible evidence, as to compel the human mind to embrace it and which leave no room, no possibility for doubt and incredulity. Spirit-teaching does not indeed extort assent and compel conviction. And how weak and foolish it is to suppose that Spirit-teaching should be attended always with such strong proofs, that no one could resist believing it. Where is the moral or Spiritual truth which comes to the human mind with such overpowering evidence? Where is the moral and Spiritual truth which some minds have not doubted and denied? If men were to acknowledge and believe no phenomena, but those which compel belief, and from which no one could escape, then they must resign the foundation of all science—then they must give up and abandon the fundamental truth of the universe—the existence of God; for many have become so mentally paralyzed, blinded and perverted as to deny and reject this central truth of the universe. Spirit-teaching does not admit of the tangible and all-cogent proofs and demonstrations of mathematics, precisely because its province is an infinitely higher one,—that of mental and moral conviction—that of the Spirits' consciousness, intuitions and perceptions. But on this very account Spirit-teaching demands an entire freedom of thought and judgement—the most complete fairness and candor—the unsubduable love of the knowledge of truth. On this very account Spirit-teaching requires for its full reception, and powerful communication, a free and vigorous mind, and the most earnest and various use of the mental faculties. It is true, that Spirit-teaching may indeed, from, and by, the very brilliancy of its light cause occasional inconvenience, and much uneasiness to all earth-born theology—to all the crude, contradictory, and irreconcilable statements of human-made creeds—to all deficient philosophy. Still it is to Spirit-teaching that men must look for complete deliverance and protection from one of the greatest evils—from one of the deepest calamities which afflict multitudes of mankind in the physical state—the inability to perceive and believe in—the actual disbelief of truth itself—which inability proceeds from the paralizaton of the Spirits' consciousness—from the diseased and delirious state of its intuitions and perceptions.

Spirit-teaching clearly demonstrates, that there is a beautiful harmony existing between all human interests—between mans physical, intellectual, moral and Spiritual interests; and, that it is by giving them a wise proportionate attention that they all can be successfully secured. Man must, not therefore, confine his attention exclusively either to his physical or Spiritual interests. The object of these remarks is, to correct the disproportioned attention given, almost everywhere, to physical good—is to remove the erroneous views which make the accumulation of wealth the chief business of life, and the acquisition of physical comforts and gratifications the supreme good. Man was formed to act on matter—to triumph over it—to subject it to his various purposes; and the human mind undergoes progressive development by expressing itself in the beautiful designs and executions of the useful and ornamental arts—by expressing itself in various material structures fabrics and forms: while moderate labor is healthful and invigorating to the body, and gives a sweet relish—a suitable zest to repose, and to all the blessings of physical life. The teaching of our elder brethren in the progress-

ed Spirit state of being, raises up our minds by the knowledge of truth to a pure element, gives us a hopeful respite from the depressing cares of physical life, and awakens in us the consciousness of our affinity with all that is pure, Divine, and noble. It, in short, Spiritualizes our nature; improves our best faculties, refines our best affections, and enables us to delight in the beauties and sublimities of the outward universe; while it binds us with new ties with universal being.

BELFAST FEB. 9th, 1857

JOHN SCOTT

SPIRIT-POWER CIRCLE, CHARING CROSS. LONDON.

COPY OF RULES.

PREAMBLE :—That the Spirit-power Circle is formed to receive evidence of the existence of disembodied relatives and others, and thereby confirm our faith in existence after the death of our bodies; and enable us to spread a knowledge of the facts which may come under our observation, as far as our influence extends.

IT IS AGREED:—

1st. That a Spirit-power Circle be commenced on the first day of December 1856, to be held on the evenings of Tuesday and Friday at seven o'clock, and close at nine.

2nd. That the Circle shall consist of not more than 18 members.

3rd. That the quarterly subscription be twenty one shillings.

4th. That the names of persons desirous of becoming members, be submitted to the Circle at the first meeting; and approved of by at least three-fourths then and there present, before the enrolment of such persons as members.

5th. That ONE THIRD of the members shall in rotation, have the privilege of introducing to the Circle a friend for one month.

6th. That with the consent of three fourths of the Circle present, mediums may be admitted; and persons who have influence with the public as speakers or writers, may be admitted once or oftener to the Circle.

7th. When the Spirit power is well developed:—That the order and arrangement of the Circle be left with the power producing the manifestations.

8th. That as the Spirit power Circle is composed of friends who meet at a cen-

trul place for general convenience — the array and form of a society be dispensed with as much as possible.

9th That there be no paid officials, — that the surplus funds, after paying Rent &c. be devoted to buying standard books on the subject of Spirit Manifestations for the use of members; and giving fees to any powerful mediums who may come from a distance at the request of the circle.

10th. That no fee be charged to strangers introduced by members, but donations may be received on account of "Expense fund."

11th. That Ladies may be admitted as members at a fee of 10s. 6d. per quarter.

The foregoing is a copy of the rules that govern the Spirit power Circle, Charing Cross, London; and is forwarded to the readers of the Spiritual Telegraph so that —

"SPIRIT-POWER CIRCLES"

may be formed forthwith throughout the British Empire, on a basis which will be successful if carried on with the usual regularity and earnestness men throw into their ordinary business avocations. Military time—means five minutes before the appointed hour—let that rule govern your Circle appointments.

The Circle is held at rooms away from the family of any member—let it be, a Literary Institution if possible; let there be two rooms—one for the Circle, and the other as a "Visitor's Room," so that the Circle may not be disturbed unnecessarily. The quarterage charged will depend upon the rent paid for the Circle rooms: Our calculations are based on one third rent, one third books and incidentals, and one third mediums and reserve fund.

I may just say, we never commence a circle without the Bible being on the table—the man who is wiser than the wisdom of that book, needs not to sit at a Spirit-power Circle.

PECKHAM.

J. JONES.

[We have much pleasure in submitting a copy of the Charing Cross Spirit power circle rules to our readers, together with Mr. Jones' earnest appeal for the formation of Circles throughout the British Empire. We are in possession of some other copies of Rules some of which we may hereafter publish, unless a conference could be held at a central place to devise some general plan of action which assembly would be the proper source for discussing and determining such questions.

The Charing Cross Rules may not be adapted for some localities, as such arrangements would preclude the possibility of many of the industrious poor Co-operating in the work. As an instance of encouragement we may here state the principle upon which the Keighley Spiritists have hitherto acted. They have the privilege of holding their Circle at a public place, capable of holding from 500 to 700 persons. Each member pays one penny per week two thirds of which are paid for rent fire and light: the remaining third to be

applied to purchasing and disseminating Spiritual Tracts. They are about to form the Town into districts for supplying its inhabitants with a weekly exchange of such Tracts.

That instructive and important letter addressed to Mr Holyoake by Dr. Ashburner forms No. 2, and is now ready for distribution. Also our publisher offers to supply any circle or circles with as many of the back numbers of the 'Telegraph' as remain on hand, at the following prices, viz. 8d. per dozen, post free, or, in larger quantities 6d. per dozen and carriage. These things however, can only be effectually done by an active organization. Ed.]

FRAGMENT OF A LETTER TO A MINISTER.

I expect our views would in private converse, pretty recently tally.

For 2 or 3 years I have thought much about the reality and method of spirits ministering and recent events in my life has opened that which before was a sealed book. I had with nearly all I have conversed with, a kind of dreamy belief of Spirit agency — but the *practical belief* that "Spirits" were at my back or front or side or head, acting upon my brain or body was too much for me. and so it is for others. In 1855, I was suddenly plunged into proofs of spirit agency so startling—so overwhelming—that faith, or rather, no faith, was lost in sight—and I will avoid saying more but forward you a circular on spirit-power and three numbers of the "Spiritual Telegraph" marked at the pages I wish to draw your attention to.—I could state much of my own experience which accords with many incidents in the new and old testaments as to Spirit acting on the physical structure of man—and I can place my finger upon nearly 200 men women and children in London who have seen in their own parlours, incidents similar to those I have, and accords also with "superstitious" John Wesley's statement of the Epworth manifestations. J

A COUPLE OF MIRACLES.

FIRST CASE.

For two years my attention has been much devoted to what is called Spirit rapping and table moving; but in the first place I wish to relate what I saw a few years before I heard of the rapping which at that day went for miracles. I shall commence with what occurred in the summer of 1837. I had been a member of the Methodist Church for some years; but hearing Joseph Smith and some of his preachers I began to believe that what was done in time of old, if we had

sufficient faith, might be done at the present day. I then lived in Paris, Portage county, Ohio. My wife was gradually sinking with the liver complaint, and all the physicians whom I consulted said that she must die—that they could only ease for a little time. Therefore she said that there was no use of doctoring, refused to take any medicine, but finally, to stop the mouths of the neighbours, I had Doctor Earl, of Newton falls, to call in a few times. He was what we called a Campbellite Baptist, and of course depended upon no higher power than the arm of flesh, for the restoration of the sick; and he knows, whether he is on earth or in heaven, that he gave her up to die.

One night she told me to get up and send for her mother who was about fifteen miles distant, for she thought her time had come. Accordingly I got William Hudson to start off in the night, and in the morning her mother was there. In the course of the day she called all of us to the bed and bade us farewell; and when she came to the youngest, a little girl, the scene was very affecting. In the evening her limbs became cold. I lay down, giving orders to be awakened in case of a farther change in my wife. I think I had not slept more than an hour or two, when they awoke me and said, "There was a wonderful change taken place with Almyra; she says she feels as easy as she ever did." "Well," she wont live an hour; a mortification has taken place." Her mother said, "Dont talk that way." Said I, "It does not hurt her feelings; she is not afraid to die." "No," said she, "I am not afraid of death." Her limbs were warm, and felt much like the limbs of a well person. Said I, "can it be possible that she is going to get well?" She said she thought she was, for she never felt better in her life, and that that bed was not going to hold her. She arose, and would not let us lead her or assist her to the fire-place; and sat down by the fire and called for her hymn-book, read and sung a favorite hymn, and got upon her knees, and perhaps I never have heard such a prayer from the lips of mortal. Sister Hudson also took part in the exercises. In the morning she was up and went out in the fresh air. I was down to the village that day, and the doctor asked how my wife was. "She is well," said I. "What is she dead?" "No," said I, "she is well and was out of doors to day." He was much astonished, and said he thought that last medicine had been of service. I told him No, it had not been taken, and that she did not attribute her cure to any human aid.

I do not pretend to say that she got her full strength the first hour; but I considered her as cured in that self same hour, and since that time she has remained as healthy as the most of women. Now, will my Methodist friends say that this is the work of the Devil, as one old lady near, has said of a case in which she was carried up by Spirit power on a heavy table, she weighing two hundred pounds! How long will sectarian zeal prevent men from realizing the joys of Spirit communion?

SECOND CASE.

I have one more case of healing to relate—these being the only two that I ever have witnessed. It is as follows: it was in the autumn of the same year of the above narrative, that a young man by the name of Ezekiel Shepherd went

out into another neighborhood to take care of persons sick with fever. He lived on the fever and medicine until he was as low as a man could be and be alive, when his physician took sick with the fever, and he was left without medical aid I should think, for three or four days. At length two other doctors came and had a council over him. Before they came, I was there, when he came to himself so as to give directions about his funeral. He had all his new clothes brought and laid on his bed, and called upon a man in the room who had been his security for a debt, to come forward and take the clothes. He said that he was then satisfied, and that he could not die in peace unless he did this, for that was all that he had to give him. When this was fully accomplished, he passed into a state of delirium.

Late in the afternoon, the doctors, drew his bed, with him on it to the window, to try to bleed in the head; but they said that his blood had ceased to flow sufficiently to be bled. Putting back the bed, they went out and talked together for half an hour, and then told me that they saw no chance for his life; but finally they agreed to meet there the next day at ten o'clock, if they did not hear of his death. They waited until past the time and when they did come he was up and traveling around.

His cure was in this wise; After the doctors had left the night before, thinking of what had been done for my wife, I went to his bed, and after shaking him to bring him to a little, said to him, "Ezekiel, I must bid you a long farewell. Have you any desire to live?" In a whisper, he said he had. I told him that he must no longer trust to any human aid, for I had just heard the doctors give him up; but, said I, if you have any desire to live, your only hope is in God. If you will call on him, we will also. With these and some other words, he commenced moaning and gave utterance to the words which I could just understand, "O Lord!" and continued his entreaties. I walked to the fire; his mother was about her work; I said, "Have you any faith to pray for your son?" "Yes, I have, and I will; but I must go by myself." I told her to do so, and then turned my face to the wall at the head of his bed, and prayed to myself, and took him by the hand and left for home. I met two men going to watch with him. I think it was at eleven o'clock that they afterward said the change took place. I was not there, but I will tell the circumstances reported as I can. It was said of the change, that all at once he revived and said he felt well; that he would not stay there any longer; he arose; they walked by his side, and stood ready to catch him but had no occasion to do so. Walking to the fire, "Now," said he, "I am up once more among you. I have eaten nothing for five weeks, and I want you to get me a meal of victuals." They told him it would not do; it would be his death; but he demanded a good hearty supper, and said that there should never another drop of medicine enter his mouth. When the supper was ready, he requested that all should sit at the table with him. It was told me how many warm biscuits and cups of coffee he took; it was enough to astonish any one; he was told it would kill him. The doctors, with all their astonishment the next morning plead with him to take something, but he was inexorable.

I went down to the village when Dr. Earl returned. I asked him if Ezekiel

was dead. "O no," said he; "he is worth two dead men; why, he got up and ate and drunk so and so; if he gets well as he has commenced, it will be the greatest miracle that I have ever read or heard of." And so it was. He walked about with his cane and in two or three weeks had a coat of new flesh on his bones that looked as beautiful as that of a child. The next year I saw him stout and hearty in Virginia.

When I consider his low state, his living on the fever and medicine for five weeks, and then getting up all at once, eating such a hearty meal without any medicine to work it off. I doubt whether a stranger thing can be made to appear.

I would now state, that if any one questions this narrative and lets me know it, I will write to those who can sanction what I have said. When I reflect on what I have seen, I no more doubt a power from on high to heal the sick than I now doubt that a similar power moves articles of furniture.

WHEELING

LUTHER SLAYTON

(From the New York Spiritual Telegraph.)

Poetry.

Hope! sacred Star, we hail thy cheering light,
And by thee look through this material night,
To that bright Spirit-land of peace and rest,
Where love's pure flame glows calmly in each breast.

Dark clouds of grief hang o'er this mortal life,
And thorns of woe are in our pathway rife;
But hope can see behind the cloud a ray
Of joy, preclusive, to a happier day.

No cares can vex; no grim foreboding fears,
Can e'er intrude within those tranquil spheres
Where truth and goodness reign in every soul,
And true affection permeates the whole.

Soon we must quit this rudimental sphere.
And leave behind the hearts we hold most dear,
Then may we greet our Spirit friends above.
So share the smiles of God's eternal.

LONDON.

T. M—d.

Yorkshire Spiritual Telegraph

AND

BRITISH HARMONIAL ADVOCATE.

No. 2.—Vol. 4.]

SATURDAY, MAR. 7, 1857.

[Price 1d.]

THEODORE PARKER ON SPIRITUALISM

(From the New York Spiritual Telegraph.)

THERE are few professed believers who would be capable of furnishing a more comprehensive statement of the essential principles, the benign influences and ultimate aims of Spiritualism, than this from Theodore Parker. If the author has not had sufficient evidence to establish the claims of Spiritualism in his mind, he is nevertheless too just to misrepresent them. We commend his example to the clergy.

“ This party has an idea wider and deeper than that of the Catholic or Protestant; namely, that *God still inspires men as much as ever, and that He is immanent in Spirit as in space*. For the present purpose, and to avoid circumlocution, this doctrine may be called Spiritualism. This relies on no church tradition, or scripture, as the base ground and infallible rule. It counts those things teachers, if they teach — not masters; helps, if they help us — not authorities. It relies on the divine presence in the soul of man — the eternal word of God, which is Truth, as it speaks through the faculties he has given. It believes God is near the soul as matter to the sense; thinks the canon of revelation not yet closed, nor God exhausted. It sees Him in nature's perfect work; hears him in all true Scriptures, Jewish or Phœnician; feels Him in the inspiration of the heart; stoops at the same fountain with Moses and Jesus, and is filled with living water. It calls God Father, not King; Christ

brother, not Redeemer; Heaven home, Religion nature. It lives and trusts, but does not fear. It sees in Jesus a man living man like; highly gifted, and living with blameless and beautiful fidelity to God — stepping thousands of years before the race of men; the profoundest religious genius God has raised up: whose words and works help us to form and develop the native idea of a complete religious man. But he lived for himself, died for himself, worked out his own salvation, and we must do the same; for one man can not live for another, more than he can eat and sleep for him. It is no personal Christ, but the Spirit of Wisdom, Holiness, Love, that creates the well-being of men, a life at one with God. The divine incarnation is in all mankind. The aim it proposes is a complete union of man with God, till every action, thought, wish, feeling, is in perfect harmony with the divine will. It makes Christianity not the point man goes through in his progress as the Rationalist, not the point God goes through in his development as the Supernaturalist; but Absolute Religion the point where man's and God's will are one and the same. Its source is absolute, its aim absolute, its method absolute. It lays down no creed, asks no symbol, reverences exclusively no time nor place, and therefore can use all time and every place. It reckons forms useful to such as they help. One man may commune with God through the bread and the wine, emblems of the body that was broken and the blood that was shed in the cause of truth. Another may hold communion through the moss and the violet, the mountain, the ocean or the scripture of suns which God has written in the sky. It does not make the means the end; it prizes the *signification* more than the *sign*; it knows nothing of that puerile distinction between reason and revelation; never finds the alleged contradiction between good sense and religion. Its temple is all space, its shrine the good heart, its creed, all truth, its ritual *words of lore* and utility, its profession of faith a divine life, works without, faith within, love of God and man. It bids man do his duty and take what comes of it, grief or gladness. In every desert it opens fountains of living water, gives balm for every wound, a pillow in all tempests, tranquillity in each distress. It is meek and reverent of truth, but scorns all falsehood, though upheld by the ancient and honorable of earth. It bows to no idols of wood or flesh, of gold or parchment, or spoken wind; neither Mammon; neither the Church, nor the Bible, nor yet Jesus: but God only. It takes all the help it can get; counts no good word profane, though a heathen spoke it — no lie sacred though the greatest prophet had said the word. Its redeemer is within, its salvation within, its heaven and its cradle of God. It falls back on

perfect religion — asks no more, is satisfied with no less. The personal Christ is its encouragement, for he reveals the possible of man. Its watchword is *BE PERFECT AS GOD*. With its eyes on the Infinite, it goes through the striving and the sleep of life, equal to duty, not above it; fearing not whether the ephemeral wind blows east or west. It has the strength of the hero, the tranquil sweetness of the saint. It makes each man his own priest, but accepts gladly him that speaks a holy word. Its prayer in words, in works, in feelings, in thoughts, is this: "TAY WILL BE DONE;" its church that of all holy souls, the church of the first born, called by whatever name.

Let others judge the merits and defects of this scheme. It has never organized a church — yet in all ages, from the earliest, men have more or less freely set forth its doctrines. We find these men among the despised and forsaken. The world was not ready to receive them. They have been stoned and spit upon in all the streets of the world. The "pious" have burned them as haters of God and man; the "wicked" called them bad names and let them go. They have served to flesh the swords of the Catholic Church, and feed the fires of the Protestants. But flames and steel will not consume them. The seed they have sown is quick in many a heart — their memory blessed by such as live divine. These were the men at whom the world opens wide the mouth and draws out the tongue, and utters its impotent laugh; but they received the fire of God on their altars, and kept living its sacred flame. They go on the forlorn hope of the race; but Truth puts a wall of fire about them, and holds the shields over their heads in the day of trouble. The battle of Truth seems often lost, but is always won. Her enemies but erect the blood scaffolding were the workmen of God go up and down, and with divine hands build wiser than they know. When the scaffolding falls, the temple will appear.

HOW I BECAME CONVINCED.

IV.

I went into this enquiry "with both eyes open", to use the phrase of my scientific friend: and I had kept them open to the extent of being satisfied, so far that the phenomena were not attributable to any occult action of the mind or brains (nothing but 'brains' will do for the scientific) either of E. or of myself;

I was satisfied however, at the same time, that the Intelligent agent or agents were able to take cognisance of our thoughts and were affected by our feelings. Communications referring sometimes to unexpressed thoughts and feelings at others being silenced altogether by difference of opinion expressed abruptly led me occasionally to the conclusion that we might be in some occult way the agents in producing the phenomena: but by continued careful and patient observation it became evident that, after all, we enquirers — with our thoughts and feelings, expressed or silent — only furnished negative or passive elements of the mental phenomena. Thus the allegation of my scientific friend and my own occasional supposition, that the communications were sometimes indirectly yet actively determined by the enquirers minds or brains was ultimately dismissed by me as an ill-digested conclusion and a fallacy.

Then came for consideration the allegation of the direct action of the medium. Now, although I started in the enquiry with the admission of the possibility and probability of spirits communicating by this mode, yet I could not but admit also that the very mode involved the equal possibility of such communications being altered or even pretended by the medium.

The bearing of these reflections will be seen as I go along with my narrative.

In my last (page 133, Vol. III.) I related about an apparatus directed by the "Spirits" for intensifying their sound.

Some days after, on remarking that the "raps" were weak and asking if we should find the apparatus and put it under the table, we were instructed through the alphabet only to clear the table of everything but our writing materials.

On another occasion we were told to put a tambourine under the table. This acted well for some sittings, when one day it was found, with a rent in it placed under some things in the adjoining room. E. believed Dan when he said he knew nothing of the removal, and none the less when, through the alphabet, "Dan have it;" was spelled out.

At another, after a long sitting, we were directed to "sing": —

"What shall we sing?"

Answer through the alphabet: — "*Praise God from whom.*"

Both the medium and E. were so backward in the accomplishment that I had to perform the office of clerk, and I had not exercised my voice in this line of singing for some years; we therefore made but an indifferent choir, but the "raps" were stronger after. Other modes were indicated from time to time.

I continued my observations of the phenomena through this medium for at least three months. At liberty to enter at any time, the conviction was inevitably forced upon me that the *only* part E. played in them was that of a recipient of instruction, in which I had the privilege of sharing; and what instruction! in instruction such as I had never dreamt of receiving: and that the part the boy played in them was in being the passive and inattentive medium through which the instruction was telegraphed.

I know well that some, of the few who were permitted by the Spirits to receive communications through this medium, thought — influenced by the much

talked-of *exposures* in the 'Zoist' and in the 'Household words,' that Dan's mediumship consisted simply in "kicking the table." I can excuse their hastily thinking so from having myself observed that the lower half of his body was much exercised while the sounds were being made. His sister, afterwards Mrs. Beer, spoken of in previous articles, told me that one day she was receiving a communication on her own behalf, and suspecting Dan of interpolating something she did not like, taxed him with it; the alphabet was called, and "You must not think Dan makes the raps," was spelt out by sounds made, as if to convince her, on the door behind her, nobody else being in the rooms. When she told me this, and a more single minded and truthful person I never knew, — I felt excused, on my own account, for having entertained the suspicion of his *sometimes* making the raps: but this suspicion came across me when the communications had, unexpectedly by me, some favorable relation to himself, or were not such as I had expected, or when they seemed to conflict with some previous communication, or when they seemed to be on a level with his own intelligence: but if my, let me confess it, *habitual* scepticism was revived and strengthened by such communications occasionally, it was more often shaken and my belief in the simplicity of the medium confirmed.

One forenoon, it was five or six days after my first sitting, I was expecting a patient with inveterate ulcers, had and been deliberating upon the application I should get ready for them, when our medium walked in. (E.'s house was a short quarter of a mile from mine.)

"If you please, sir," said he, "the spirits said this morning that you are to make an ointment for your patient with the bad leg," he then mentioned the ingredients so advised.

Now, I had not mentioned anything at the "table" about my having any such patient. I may say that the application so advised was a singular one to me then, and it had an excellent effect. Upon referring to a friend, the late Mr. Tod, I found that he had employed a similar application ever since he had been in practice, and had learned its value from, I think he said, the late Mr. Baynton, who made something of a secret of it.

Here is, certainly, I thought, a clear case analogous to a clairvoyant's perception of the diseases of remote persons and of the remedies suitable for them: but Dan is not clairvoyant: therefore the perceptions are extrinsic to him and spiritual, and are conveyed through him as a medium.

One morning his sister came to me in great pain from a decayed tooth, and said that the spirits, on her asking what would relieve it, had told her to come to me to take it out. I looked at the tooth, told her the advice was good, and took it out.

"Now what have I to pay?" she asked.

"Oh," I answered, "I am not going to charge for spirits work!"

"But," she said, "they told me how much I was to pay you; the spirits are very just in every thing."

"Then I will take what they told you to bring." It was the sum I usually charge, but I am sure she did not know what that was.

The scientific may regard these incidents as frivolous; but, let me remind them, that by a frivolous bit of tin fixed on a chimney they enable themselves to know from what quarter the wind blows. A frivolous straw thrown upon water shews in which direction the current flows. If a "man of science" were to lose himself in a wood, or on Salisbury plain's in a fog, he would be glad of a pocket-compass. When Franklin went out with his kite and string to receive electricity from the clouds, he paused a moment to think of what the "men of science" would say of *his* frivolous apparatus. If ever so frivolous a sign of gold appears to the seeker after that "precious" metal in California or Australia, he regards it not as a frivolous but as a precious sign—almost as precious as these small signs to the seeker after truth. Let us hope that the "men of the world and the men of science" will go on attaching more and more importance to the 'philosophy of little things.'

Having thus deprecated the impatience of the scientific reader at my introducing such small matters, I will mention another little thing. During one of E.'s absences from home, some one came for a supply of medicine, for E. also practised physic: it was one of the medicines recommended by the spirits. Now what was to be charged for it? E.'s rule was to charge much to the rich, and little, or nothing, to the poor. In the doubt, Elizabeth—who had the medicine in her hand ready to deliver—summoned the medium to the inner room, and a certain sum was specified by the "raps." On Elizabeth telling the person the price of it he exhibited the exact sum in his hand.

This is not a solitary instance of the spirits' perception of the minds, if not circumstances, of the persons who came to the house. Once or twice Elizabeth was surprised at the amount she was, in this way, instructed to charge, but this always seemed to meet the mind and the purse of the payer. These were proofs to me that the communications were not mysterious echoes of her own mind.

Here is another instance:—E. used to let a part of his house furnished. One afternoon, a gentleman—a foreigner—presented himself and proposed to take the apartments and enter at once. E. not being at home, and in the absence of references, Elizabeth—in my presence—referred to the "spirit-friends," and asked whether the gentleman then upstairs would be acceptable as a tenant!—"Yes."—"At how many pounds per month?"—This was answered. Elizabeth went upstairs: the gentleman agreed, and was a most satisfactory tenant for a considerable time.

But to all expressions of suspicion of Dan, from whatever quarter, E. had but one answer—"Oh! they don't understand the subject." He believed implicitly that Dan was the simple medium of spirit friends, and even if he were seen to "kick the table," that it was they who caused him to do so, and received the communication accordingly. If it was communicated that Dan was to have pocket-money, or a pocket-knife, or if he was, by the communications, to receive—in order to convey to his mother—a gift of money from E., the latter concurred in the giving as readily as he would have done in receiving. I could say a great deal on this point, but in pursuing a philosophical subject it is not for us to intrude too far into private domains, even where we do not dis-

tinctly and by name specify persons. There are some things in my notes which I should not transcribe into this narrative without the consent of the friend under whose roof I witnessed them. But upon shewing them to him, on seeing him recently, I was glad to find that he did not object to me relating any particulars calculated to throw light upon a subject which is so *dark* in many good minds.

Enough, for the present,

FEB.

J. D.

THE DOCTRINES DOINGS AND OPONENTS OF SPIRIT TEACHING.

11

The human spirit thirsts, and aspires after a state of existence more pure and lovely, more powerful and lofty, than the present physical life affords. These aspirations—these stretchings beyond what is present and visible—are the springing forth of the germs of the spirits' future being—are indeed, the natural buddings of immortality. Those who cannot interpret their own consciousness, and recognize these aspirations, which indicate a nature formed for unlimited progress and for higher modes of being—which indeed show a Divine adaptation for a more powerful and joyful existence—want the best means of developing their best emotions, and of awakening those sweet hopes which gladly anticipate those states of progressive power, splendor and beauty for which they were formed—want indeed the best means of securing happiness upon the earth. Notwithstanding, that spirit-teaching surrounds all these considerations with Divine illumination—with the most brilliant light—there are many, who despise its instruction, reject its guidance, and cast away its sweet consolations, and bright hopes—who are not indeed, satisfied with doing all this, and with shutting their own mental eyes on its all cheering light; but who are moreover, most eager to extinguish it, and cover all mankind with the same cheerless gloom which broods constantly over their own dark minds. But all this ought not to excite any wonder, so long as the pernicious causes which produce this unseemly opposition exist unexposed, and undisturbed.

One great cause of opposition to spirit-teaching, is sectarianism composed of book worship, and of various forms of gross idolatry. "That those who cling to the standards of the past, and falsely consider, that all the fields of the Divine knowledge of truth, and all the ways and avenues leading to them, were exhausted and closed up in by gone ages" should look with an unfriendly eye,

on the teaching which exposes them, which reproves and condemns their erroneous views, should excite no surprise. Such parties erroneously conceive, that they have a particular interest in rejecting spirit-teaching. They look upon it as the enemy of their fixed unvarying, mind-fettering creeds. It is indeed the science of hope and promise to the sincere lovers of the knowledge of truth: but to the creed-chained sectarian—to the book-worshipping scripturians—it wears the aspects of severity, of reproof, and of unsparing exposure; and as its proofs do not force themselves upon their notice—as they are free to reject it, and free to embrace it—they find it a very easy process to resist and escape the evidence of its truth, and to condemn it unheard and unexamined. Minds contracted and narrowed by their stubborn adherence to a set of fixed dogmas, and debated by superstitious views, are incapable of discerning and relishing the pure and powerful light of the knowledge of truth, just as the diseased eye is incapable of appreciating and bearing the presence and bright and beautiful light of the sun. Such minds may be said to have formed almost a strong disgust for severe investigation—for all serious reflection.

The sublime and pure truth of spirit-teaching have often assumed the appearance of weakness, and frequently of ludicrousness, on account of being professed and explained by persons of undeveloped minds. The truths and principles of spirit-teaching have been often exceedingly disfigured, by being made to take a variety of forms, and by having had thousands of absurd additions made to them, by the endeavors of different parties to make them speak the language and express the sentiments suited to their various creeds. The superstitious scripturians have endeavored to make spirit-teaching conform with their absurdities and errors—with trifling formalities and ceremonies; and pretended to have discovered in it, hidden meanings and proofs which support their wild delirious dreams. Plausible arguments have been often derived from this source—from the obscure, the intolerant and narrow-minded opinions of peculiar zealots—against spirit-teaching, although it is in no respect answerable or accountable for the degrading peculiarities and mistaken views of its friendly promoters, and sincere believers. But from this cause spirit-teaching has been frequently, and successfully assailed by its enemies. The most daring enemies of spirit-teaching have often pretended to believe that the truth and principle thus disfigured, by weakminded friends, are the very truths and principles, which our elder brethren in the progressed spirit state of being communicate for our instruction and guidance; and they have labored to crush it, by loading it with the weaknesses and crimes of its promoters and adherents. Because many of those who believe in spirit-teaching are divided into different sects and maintain different, and contradictory views respecting it, we are condemned as upholding a system of dangerous darkness and inconsistency. But the authors of all these charges must know, however, that moral and spiritual truths imperfectly offered to the partially cultivated understandings of different persons in different countries, will necessarily be viewed in a variety of lights:—must know, however, that there is no moral or spiritual truth in the universe.

which men of diseased and perverted minds cannot distort, and place in an unfavorable light; and overspread with the coverings of contempt and ridicule. Thus we often observe, that those who are unwilling to examine and receive the truth of spirit-teaching, because many of those who have received its truth and principles differ in their views of it, find in the peculiarities which offend them, arguments with which to confirm their own, dark unbelief; and with which to shake the faith, and disturb the peace of others. We thus find an ignorant pride to be a most fruitful source of opposition to spirit-teaching. We are condemned by the vain and the proud with sarcasm, abuse, sneers, ridicule and satire. Spirit-teaching is represented by the vain and the proud, as one of the most powerful delusions of the present age—as a delusion which is propagated by fraud, and continued by folly. The leading intention is to hold it up to contempt, and to produce the impression, that it is unworthy of any serious investigations, that it ought to be numbered with the delusions of by-gone ages, and dismissed for ever from the human mind. Now that this treatment of spirit-teaching is most unwarrantable and unjust, that this is a subject which deserves the most serious investigation, the most respectful and patient attention, should be evident to every honest unbiassed mind.

The knowledge of truth can never be inconsistent with the knowledge of truth, and the investigation of all subjects comprehensible and scrutable to the perceptions and powers of the human mind is the undoubted privilege, and the unceasing duty of every human being. To attempt to silence inquiry into the nature, importance, and truthfulness of spirit-teaching, by an appeal to any standards or writings assumed to be true, implies the apprehension, that something might be discovered, by such an investigation, which would prove such standards or writings to be erroneous, and indicates a lurking doubt, and a secret suspicion of their real truth. Spirit-teaching having vitality, earnestness, force, and power to convince, has produced a connection between the past and the present, and awakened an interest in human welfare, which are the bright signs of a lasting improvement in human society.

BELFAST, FEB. 12th, 1857.

JOHN SCOTT.

FACTS ARE STUBBORN THINGS

ANOTHER LEAF FROM OUR JOURNAL.

At a lecture delivered recently in Edwards Street, on Spiritualism, before what every one declares to have been at once the largest and most intelligent audience ever convened in London at a similar discourse. The "tippings" were so pal-

pably the effect of some invisible and conscious intelligence, that several persons, hitherto either total sceptics or scoffers, determined to follow the advice of the speaker, and institute experiments for themselves at home. The result of one of which I herewith send you a brief and explicit account.

THE EXPERIMENT AND ITS RESULTS.

Mr. W. an eminent Jeweller, heard the lecture, and resolved to "Try the Spirits," and hold fast to them if he found them good. Accordingly he invited a select company of nine persons, amongst whom was the lecturer and your correspondent, to meet at his house on Monday evening, Feb. 9th, at nine o'clock p. m. We met at the appointed time. The parties present were Mr. W——r, two Miss W——rs, Mr and Mrs. K. A. Miss L——g, Mrs. C. and Mr H——r, who with the others mentioned made nine persons. The room was an upper one, in the centre of which stood, a large and heavy round table made of solid mahogany, and weighing not less than thirty five pounds. Mr. W——r placed his hat brim upwards on the table, and three persons who had never before experimented or seen any experiments placed their finger tips lightly upon it, and at the end of six minutes that hat moved about the surface of the table so rapidly that it utterly defied the parties to keep up with it; in a word, it kept them galloping around so fast that they gave up the race in sheer exhaustion and despair. After resting a little, a wooden chair was placed upon the table, with precisely the same results; it was removed and now the seance became earnest, and no mistake. Eight persons stood round the table with the tips of their fingers barely touching its glassy surface. In three minutes it began to move. After it had done this for five minutes, the lecturer of Edwards Street advanced and said to the table, "Move hither" and it did so.

"Are you an intelligent power now operating upon the table?" It tipped three times.

"Does that mean yes?" Three tips in reply.

"Give us a signal for 'No.'" One rap was given.

"Are you Electricity that moves the table?" Answer by tips, "No! No! No!" very hard indeed.

"Is it embodied mind that moves the table?" "No."

"Is it an imponderable agent?" "No."

"Are you a spirit?" "Yes."

"A human spirit?" "Yes."

"Did you once inhabit a body on this earth?" "Yes."

It then gave in substance the following extraordinary communication. It spelt out itsname Robert Ludley, — declared it had two daughters in the room — told where it then stood, — when it died, and that the eldest daughter was the medium. We then sat down, and the medium was so overcome by emotion that she wept, and could not keep her hands on the table, but sat down in a sofa and buried her face in her tear bathed hands, and yet, *mirabile dictu* — the table

went on just as freely as ever and here is the result, as near as I can possibly give it, without taking up too much space.

COMMUNICATION FROM ROBERT LUDLEY.

"I am Robert Ludley, I did not die of Dropsy, Fever, Consumption or any like disease, but I burst a blood vessel, and died very suddenly indeed. I regretted it for I wanted to see my children before I passed away.

Death is nothing to be afraid of, I am *supremely* happy here, where the wicked cease from troubling and the weary are at rest. Death is a short sweet sleep from which I woke and found myself in a region of *dazzling light*. Bright seraphic looking beings stood ready to receive me, and in their snow-plumed bosoms I was borne to where sorrow enters not, and discord is unknown. All is bright and happy in this blessed spirit-land! I love my children — I love you all. I want you to investigate these new things, for they will save the world. I am in the room, I stand near Mary, I came upstairs along with you. I am glad that the lecturer is agitating London: it will do great good. We will help him. We brought him here, and we'll tip tables for him at his next lecture. Good night."

During the evening the spirit touched his daughter and thus entranced her, she saw the spirit-land and held communion with her departed child.

All these people are now Spiritualists, and so it has been in a dozen other instances.

The lecturer intends paying you a visit soon. The thing is moving in the right direction — the work goes bravely on, and in a short time all will know this great Truth.

OBSEVER.

Communications from the Spiritual World.

THE PAGES OF THE PARACLETE.

PAGE XVII.

GLAD news for the earth, in the Heavenly Times, when the blue above it shall bend unto it, and when mankind shall be redeemed, from sin and misery and poverty and violence and wrong.

Let the earth hear and its stony bosom be softened and its fiery entrails be assuaged in their heat.

Even as the prophets have declared, its valleys shall be exalted and its rocks brought low.

The sea and the land shall no more be foes but friends.

The rivers shall flow with milk and the streams with honey.

No more shall its land be parcelled and divided but its landscape shall be vast and glorious.

No more shall the tares of the lazy choke with their seedlings the wheat of the industrious, but each shall culture for all and all for each and the earth be one garden as of Eden.

The ground shall be fruitful tenfold more than at the present and they shall say of all the earth: It is a happy Arabia.

For men shall no more fight among themselves, but shall send forth armies of industry to subdue the wastes and the deserts, until the earth shall become as a wheaten loaf or as one ripe apple, rich and delicious and sufficient for the eater.

And every morning in the midst of every community the trumpet of industry shall blow, and the hymn to the God, whoever worketh for us, shall arise; and the flag of friendship shall fly, and the laborers shall march on gloriously to their labors.

And the marsh shall be a bed of violets and the bog a place of green pastures; verdant groves shall wave upon the moors, the waste be rosy as a garden and the heath golden with corn.

And even as in olden time the mammoth and leviathan have passed away so even shall the lion and the tiger depart and the great serpent and the scorpion and the little serpents and all foul reptiles be known no more.

And in their place shall arise new animals of fair form and of gentle character, who shall be friends of man, and whom he shall not slay and they shall be useful to him and yet not require the produce of mankind.

And the upas-tree and the hemlock and all poisonous plants of deadly quality shall wither from off the body of the earth like white hairs which are plucked out by the roots and cast away.

And in their place shall appear new plants and trees, new flowers and fruits: as blue as the skies and flowers as green as the grass and the blue fruit with golden leaves and the green flowers with scarlet foliage.

And the ocean shall be an harbor of floating islands and ships shall sail through the waves of the air and the planets shall telegraph each other and heaven and earth shall kiss together.

For great is Eloah in that he was, and greater in that he is, but greatest in that he yet shall be.

INTRODUCTORY TRANCE ADDRESS

BY A SPIRIT DESIGNATING HIMSELF

"THE STRANGER"

THROUGH MR RANDOLPH, AN AMERICAN MEDIUM. (CHARING CROSS, FEB. 5.)

[Stenographed by R. P. D.]

You have asked the profoundest question with which the intellect of man can grapple. You have scanned the realms of matter, and your soul asks:—WHAT AND WHERE IS GOD?

You have asked the rolling universe—"Tell me, what is the sublime Spirit that plays with thunder-bolts as children do with toys?"

The material universe has given you no response.

You have asked, "Tell me, canst thou, rolling sea, where and what is God?"

And the sea, as it rolls on in its ceaseless course, says:—"Ask the Soul! This truth I cannot explain."

Then you have asked the tremendous mountain which belches forth its columns of scoria.

The answer from the mountain has been:—"We cannot tell you what is God! Go where the lightning has its home! Go where suns are born! where universes are rolled in ceaseless reign!" The answer still would be—GO FURTHER!

In approaching a subject so vast as this, my brethren, the earth may be in your thoughts, but these must be tuned in harmony. Forget the dirty sea of politics in which man is engulfed. Forget the *little* things of earth. Go into your soul and ask the question—"What and where is God?" The soul will say—"Go deeper and deeper still!"

(Ere I proceed you must blindfold the medium to preserve the sight: for I shall have to render the soul as well as brain clairvoyant while I speak:—no earth-light may come in.)

Before I proceed I must give you some advice. I speak slowly this evening because I desire to teach, and desire you to learn. Therefore bend your thoughts to one point.—This will be the introduction of your souls into the entrance which leads to the investigation of these vast arcana.

The sciences which we bring are such that if the world would but receive them, there would be no longer superstition and evil on the earth.

To comprehend anything you must begin at the commencement. Let us view God in one light, then in another,

You will understand that granite rock, lava, everything material,—to the

smallest molecule—is filled with motion : this motion is the mode of God's existence in granite rock, &c. : you must view God there as in motion. — But there is one present who says, — “We can conceive motion but not beyond it.”

There was a system of things before matter had its birth. I can only glance to night, at the question of what worlds are made. We will prove hereafter that there is something beyond matter.

That Being smiles. He rains in one incessant stream, drops of love, which falling on the earth produced the flower and all you see in this vast creation. Would that I could divest you of your bodies for a moment, that I might shew you a sample of that from which we come ! You perceive that God is to be viewed from different stand-points.

In discussing a question so great as this you must take a position : from whence you will perceive *one* aspect of the Truth. Human beings should be addressed according to the position they occupy in the plane of intelligence.

I will not explain to you now from what motion took its rise. There is no such thing as absolute stillness in the material substance and in sentient existence. You find no such thing as discrete degrees in vegetable and animal existence or creation. All is unity from the monad of the granite rock upwards to spirit and beyond. After you ascend from the vegetable kingdom you get higher and higher in the scale of existence ; now you ascend from mere sentient life ; passing sentient organization, you ascend from low to higher until at last you reach a production of nature where you find animals, birds, monkeys &c. Intelligence, or the singular principle which we call “intelligence,” ascends until it passes from instinct into intellect.

From motion comes vegetable life, then the animal, until you pass up to humanity.

God is a person, and at the same time a principle.

I am about to give you a revelation which will be difficult for you to understand until you have digested it for months. After a thousand years you will find what “THE STRANGER” has told you is truth. God is a person.

I cannot tell you that this universe is complete in itself. because it is only a particle in a vast creation. God is an immense central sun, throwing out his rays in various directions ; some darting to the north, others to the south, to the east, and to the west : incarnating themselves into various universes, but not in all universes alike. The attributes of his power vary according to the intensity of the ray they receive.

God is more in the vegetable than in the mineral kingdom, more in the sentient than in the vegetable, more in man than in the sentient.

There is one man in each world who as a crystal, receives one ray from God : Christ was this man.

The gradual progression I have spoken of may be justly compared to a pyramid whose base is of granite and the apex Christ. Christ was that crystal through whom the rays were transmitted to enlighten this world.

This is the *Introduction*. The *Work* will follow hereafter.

THE
Yorkshire Spiritual Telegraph

AND

BRITISH HARMONIAL ADVOCATE.

No. 3.—Vol. 4.]

SATURDAY, MAR. 14, 1857.

[PRICE 1d.]

DIGNIFIED *versus* UNDIGNIFIED.

As if opponents of Spiritism had at length discovered there is a vitality in its facts which neither the dogmas of dark and narrow superstitions nor fierce denunciations of blind bigotry can smother, they resort to the extraordinary expedient of assuming its phenomena to be not only undignified and unworthy of departed spirits of men, but so unbecoming creation that the Supreme ruler of the universe could not consistently permit them. Here is implied admission of these manifestations, but at the same time leaving them to tremble upon an inferential declaration of a speedy correction of their unfortunate accident.

Such as are not in the counsels of Deity must be content with those records of them which are exhibited to the world at large. These force me to believe, that, whether consistent or otherwise, he tolerates all things that be, not even excepting intolerance. This guardian of his blackest iniquities so cherished by certain minds is permitted as well as man "with all his fantastic tricks before high heaven."

Until it be shewn there is a sense of propriety exercised by the Divine Being in one sphere which would be improper, if exercised in another, we must abide by the testimonies we have, and which thus far tend to support convictions of the homogenousness of his character. Revelations of knowledge, countenance simplicity of design and not the complex.

But what is dignity? It is simple, truthful, and therefore hath no narrowness, no meanness. — Being modest, natural, should it become

studious of itself, in that moment it descends to being something else. Like grace of action it is lost, or at least impaired, in consciousness; unlike her, it cannot exist in a mere beauty of mode, but is a high propriety of moral relation. A man weeps bitter tears for the loss of a dear friend, instinctively we are bowed down before the dignity of grief and deeply appreciate the power, the majesty of real sorrow. The same tears at the loss of an election would only claim the pity and compassion due to human weakness. A man earnestly aspires to the heavenly theme in deep, sincere, heartfelt supplication, we are penetrated with a sense of solemn dignity inseparable from such an act. But, if a Laplander, or any one else, sells his appointed prayers, like prescriptions from a book, for either wind, or water, or both, open eyes do not fail to perceive the mere emptiness of form and its incompatibility with true dignity. And all see, that unless such prayer be offered in ignorance of the fact that God will send both breeze and rain in his own good time, that the dissenting Lap, at least, is not groundlessly denounced an arrant cheat.

If our fellowcreature is devoid the power of hearing and of speech, we benevolently study the significance of his signs and gestures with patient attention, and endeavor to respond in similar language. This might involve much that could *seem* highly undignified to one whose ignorance or prejudice happened to forbid the least conception of its true import. To such an one it would probably appear in all the bald deformity of mere grimace. And these are they that in the "tipping of a table," or "raps" thereon (and we would suppose consistency might include a hand, writing upon a wall) can recognise only a ridiculous pantomime of degraded intelligences.

Not so however with those who have deemed it discreet to discover before they pretended to know. I have never known a Spiritualist, who had become such by blind acquiescence in mere declarations of any sort. Such as I have known are not the cowardly slaves of prevailing opinion, or abject devotees, of unquestioned assumptions of authority. They are men who having qualified themselves to investigation, to judge in these premises, rejoice in their reality, testifying (in a large majority of instances,) in improved lives and increased happiness, to the high value of influences with which it abounds.

These are they of whom it is only fair to predicate intelligent opinions on this subject. These have not failed to discover fitting and consistent relations betwixt these spiritual phenomena and the end proposed.

If they be in this last particular correct, then may the world be safely

challenged to give even a shadow of consistency to the constantly repeated charge of their undignified character. Let them who would defend this hitherto entirely unsupported iteration, explain wherein the principles of these manifestations derogate from true dignity any more than do those on which planets roll in their mighty orbs, or the heavens are sustained in their balance. He that ruleth these has doubtless permitted the other, not only for wise purposes, but apparently with remarkable promptness of happy results.

Spirits appear to be quite as anxious to communicate, as we are to hear. This certainly indicates adoption on their parts of the best means within their reach of promoting ends so anxiously desired. Besides they assure us that such is the case, and without evidence of duplicity it should seem very ungenerous as well as illogical and unjust to doubt their sincerity. for we will yet indulge a hope that the bare, paltry practice, however convenient it may be, of branding others with infamy, without further testimony than such as must be ever abundantly deducible from the guilty surmises of this class of accusers, will find no favor in enlightened, honorable minds.

Proscribed adherents and advocates of a noble cause, Italian prisoners, each in his separate cell, sigh'd for consoling converse with his fellowman. He knew that, those who sympathised with him and their common cause were near, but his *voice* had not power to pierce the adamant of those dungeon walls. Sounds they could hear, in emptiness of mere reverberation, from cell to cell that bore no cheering significance of speech, until energized by their bitter bereavements and fierce extremity, their tortured faculties expanded to these nervous means of converse, and with almost superhuman power of eager attention and discrimination thus induced, a practice, commencing in most vague attempts, ripened to such completeness of skill, that through the mere instrumentality of knocks, taps, and scratches upon these senseless stones that made their cerement, these victims of cruel isolation were restored to the gladdening influences of social intercourse.

These men published their sad tale, and how by such simple, yet extraordinary means, the lost had been restored, how a new gladness had shed its brightness, to their sorrowing hearts and made their souls to be joyous even in a dungeons deeps. The world read their story and its heart was touched and sympathetically shared the bliss of this fortuitous mode of escaping, in a measure, a prisons horrors.

These "raps" and "scratches" disturbed not the discords of inharmonious creeds. They happened not to arouse the jealous sentinels of unten-

able and airy castles. On that occasion the interests of established forms discovered not the incompatibility of "knocks and raps" with intelligent ends. It then perceived no ridiculous violation of dignity in the earnest attention to such "mumerics" indicated in firm pressure long endured of ear and face, against their cold clammy, death-like dungeon walls. It greeted these not with silly jeer and vile insinuation, but nobly sympathized in the sweets thus afforded them who had been disconsolate.

It is not contended, that spirits may not, or do not, perhaps frequently, violate laws of true dignity. Men appear to carry to the spirit world, all they had gathered to their spirits in this. It should not therefore appear strange if they do not immediately disencumber themselves of the effects of its ignorance, vanities or crimes. A long life devoted to recognition of the sort of dignity conferred by an empty title, a star, an epaulette, mitre, rod, mace, or crown, may very naturally be supposed to blunder upon "some fantastic tricks" even before the presence of mere mortals: supposing they could manifest themselves, at all. The quack who sought subsistence and wealth by labels on his own drugs, declaring *them* infallible and all *others* to be base impositions and poisonous counterfeits, may reasonably be supposed to carry some lamentable deficiencies with him, to beyond the grave. This it may be presumed as fully applies to more dealers in spiritual nostrums and gullipots, who in the same manner pretend that "none is genuine without the signature of the vendor."

These manifestations are daily testifying to those unhappy consequences of such intensified error and meanness.

LONDON, FEB. 17, 1857,

J. P. H.

SPIRIT-POWER CIRCLE, CHARING CROSS. LONDON.

TUESDAY, FEBRUARY 24th, 1857. 14 PERSONS PRESENT. It was reported that a medium had just been developed through whom, on touching the table, the spirits at her request, float the table up into the air to a considerable height.

The Circle business proceeded, the members and visitors were arranged at the table under the direction of a medium present whose arms and hands were moved, showing the position each had to take; the operation excluded the medium from the Circle.

The table moved several times, but rather languidly; it appeared as if some

other kind of manifestations were to be witnessed in a little time. I asked if our spirit friends would rap on the sheet of paper I held in my hand—the medium laid hold of the other end, and when I beat a rantan with my disengaged hand, the spirit responded by repeating it on the paper; in addition to the rapping, I felt the vibrations on the paper:—the same was done on a little drum held in a like manner.

A lady and gentleman, near the medium, held the sheet of paper with the same result, but the rappings were much more feeble than in my case.

I was requested by the medium to put my pocket handkerchief under the table and perhaps the spirit would tie a knot on it: I took one out of my pocket, stretched it out by passing it through my fingers, and then tossed it under the table among the feet of the sitters. After a while, I was desired to see if anything was done. I stooped down—groped for, and got the handkerchief—found it to be carefully *rolled* up, and when unrolled, found a threefold knot tied at the end. The Circle were delighted, as the whole of the incidents had taken place in their presence. The medium then said, "If you put the handkerchief in your pocket, and ask the spirit to untie it, I have no doubt it will do it; but I declared, that I had no idea of so losing the prize I had so suddenly and unexpectedly obtained.

The Circle were now sitting a little from the table, all hands joined; the table therefore clear—after a few minutes silence, a gentle rapping was heard on the table near one of the mediums—the sound like a finger end tapping—it was responded to by rappings on another part of the table by a clear, distinct, rapid, continuous run of sounds,—something like the telegraph clocks, very musical. This was responded to by the first sounds and again replied to: this continued a short time, the sounds in both cases being perfectly distinct. Suddenly one of the mediums fell back with a start, and on recovering stated that she felt a warm hand running up her arm and placing itself forcibly on her brow. During the temporary excitement produced by the incident—another medium had her hand much influenced to write, and on paper being brought, it was written "*don't be frightened, we are only talking to each other, when you again hear the sounds you will know.*"

The circle then again joined hands, and again the rappings came on louder and more brilliant than before:—in a little while, the hand of one of the mediums present was again much influenced, and several messages written out, and that the spirits would be at the Circle on Friday, in company with other Spirits of power. The medium then seemed to be under strong influence, and said she felt getting so light that she would be carried to the ceiling. As the trance deepened, she saw spirits acting as if digging through the ceiling—expressed fear of being carried up:—shortly, a voice foreign to her own, gave out a sentence, but the manifestation was discouraged, as it might interfere with the lifting of the medium. She was swayed to and fro with the chair, but the power was not sufficient for greater efforts. It now being an hour after the usual time and many of the members living several miles from the Circle Room, the seance was closed—all being highly gratified.

PECKHAM, FEB. 27th, 1857.

JOHN JONES,

TABLE-MOVING

(Extracted from Mr. Rutter's Work on "*Human Electricity*," published by J. Parker & Son, West Strand. Price 6s.)

Is table-moving a delusion, or is it true? By this is meant—are the effects produced, either intentionally or unconsciously, by mechanical or muscular, force alone; or do they constitute a physical phenomenon, dependent on a few simple conditions, the cause of which is at present unknown? Judging what has of late been so frequently witnessed, by the ordinary principles of mechanical forces—those in constant requisition in the every day business of life—it is extremely difficult to understand how a table, which requires the united strength of two persons to move it only a few inches, can, by a different process, that is, if the same persons touch it gently with the tips of their fingers, be moved several feet at a time, in various directions, and without visible, or conscious, application of force of any kind.

That tables, and various other articles, may be set in motion by the manipulatory processes which have of late been so often described, and that the motion communicated is of that kind best expressed by the word *gyratory*, I consider it impossible to disprove. Rejecting, as undeserving a moment's consideration, very many of the so-called experiments, and recording, in the most emphatic manner, my disapproval of the exhibitions of levity and impiety of which they have been made the occasion, I believe there yet remain enough of the simple elements of a genuine phenomenon to justify the conclusion that table-moving, by means at present undiscovered, is a fact. Most readily do I admit that it is impossible to give anything like a satisfactory explanation of the cause; but in this I see no greater reason for denouncing the result as impostures, or delusions, or as dependent on direct supernatural operations, than there is to say the same of many other things with whose effects, both by habit and experience, we are daily familiar, whilst their cause is wholly inexplicable.

Those who talk oracularly about the course of nature, and the laws of nature, and who try to make it appear that everything which cannot be explained by an immediate reference to their own exposition of such laws, as not entitled to belief have a great deal yet to learn. Such persons ought to become pupils before they set themselves up for teachers. In another place (p. 161,) it has been mentioned that in the one branch of science (electricity) which is there the special subject of consideration, it is probable we are acquainted with only detached and widely-separated parts of its phenomena. The laws which control its combined and ceaseless operations, and by which the greater part of its work is performed, are, perhaps, so remote from our view, and so far beyond the reach of our perceptions, that we may never, with certainty know anything even of their existence.

Ascribing to Satanic influence whatever is at variance with ordinary experience is not new, and therefore, not remarkable. It has in all ages been a common practice ; but because of its antiquity it is not the less reprehensible. By some persons, such things are not considered merely supernatural, but, whatever may be their probable design, whether as extending our knowledge of other worlds, or only of our own planet and the beings which inhabit it ; or whether they be for the prevention of diseases, and the relief of pain and suffering, they are all set down as devices of the enemy of man. How much more rational and christian-like would it be, first of all, to manifest an anxiety to recognize the hand of HIM who is "good to all, and whose tender mercies are over all His works!" What ever be the difficulties in understanding and explaining many things which are constantly occurring around us, if it were not for the teachings of history, it would be vastly more difficult to discover a satisfactory solution for these constant leanings towards Satanic interference ; and where the presence, and power, and goodness of God ought only to be seen and gratefully acknowledged. There is no more proof that spiritual agencies, and least of all any which are under the dominion of Satan, are concerned in moving a table, by the means so recently made public, than in moving a telegraphic-needle at a distance of two or three hundred miles from the operator, or in keeping a clock going for several years with the accuracy of a chronometer, without weight, or spring or winding-up.

Do we ever call in question the energy the activity, or, so to speak, the docility of the various phenomena of electricity as associated with inorganic substances ? Can we, then, with any show of reason, deny that they possess less energy, less activity, and that they are less obedient when united with animated beings, made the inseparable companions of vitality, and placed under the control of instinct, intelligence, and reason ? No opinion is hereby intended to be expressed that table-moving is effected, either wholly or in part by the agency of electricity. If it be the acting, and operating, principle, and which is extremely probable, it is so changed in its habits, and so modified or concealed its influences that we have, at present, no apparatus for detecting it. But in this, is there anything more wonderful than in the difference observed between a peice of sealing-wax and a peice of metal ? By gently rubbing the first, a few times against the hand, its electricity is excited and can be tested by a suitable instrument. Treat the metal and test it precisely in the same manner, and if the rubbing were continued until the hand of the operator were worn to the bone, there would be no development of electricity. Whilst saying thus much on, what has become in more than one sense of the word, a *revel* question, let it not be supposed that I am ignorant of the extreme liability to mistake of persons who have a fondness for the marvellous. Such persons are not only incapable of judging correctly of what they see, or believe they see, others perform ; but they are just as incapable of reporting, or judging, accurately of many things they do themselves. Still, it requires more forcible arguments than any I have yet heard, and better evidence than I have yet seen, to make me believe in the wonder-working powers of "suggestion," "expectant attention," "involuntary muscular force," and "dominant ideas." If any one of these will enable us to do only a fractional part of what some persons have

lately attributed to them, there must, certainly, be great waste of "voluntary" muscular force in performing the commonest duties of life. I am willing to make liberal deductions from any of the experiments on table-moving, whether of a simple, or more complicated kind; but the deductions on the other side must be quite as great, or we ought soon to hear of "dominant ideas" wheeling wheel-barrows and carrying hods of mortar.

A recent attempt to prove that table-moving is the result of involuntary muscular force, by one whose opinion on many other subjects is entitled to the utmost respect, is very generally acknowledged to have been unsuccessful.* Neither the arguments nor the apparatus appear to me as calculated to settle the question. It is still open to discussion—deserving of further examination—and certain to yield instruction to those who set about it in a proper spirit, and in the right way. But it were better that the subject should never be thought, or spoken, or written about again, than that it should be made a vehicle for promulgating folly, and slander, and blasphemy. Rightly used, but not abused, table-moving is neither likely to injure the health, nor unsettle the mind. If it be made a means of reviving painful recollections, or of casting a shadow over the future, the operators have themselves only to blame—not tables, nor supernatural agents.

* Athenæum, No. 1340, July 2, 1853, p. 801.

Correspondence.

To the Editor of the Yorkshire Spiritual Telegraph.

SIR,

Through reading a number of your journal and supposing you would have no objections to make public the following facts, I have taken the liberty of transmitting them in as small space as the subject deserves—to be inserted if you think them worthy of notice.

A few evenings since a few friends met to try and obtain some manifestations from the spirit-World through the medium of table rapping; the party sat down to a small table and in about ten minutes the table lifted up one foot.

Questions upon several subjects of slight interest being answered correctly to the amazement of the company, and the curious phenomena Turning, Walking Rapping, Dancing and hearing been performed by the table one of the party (a printer) suggested that the table should be asked if any of the party was a medium, which being done, the table answered in the affirmative and the name of one of the young men was rapped out. J. B——. He is highly susceptible to the mesmeric influence, and was put into the mesmeric waking trance by one of the party and he proved to be a good writing medium. Several

spirits were in the room. On being asked if the spirit of Caxton was present, he answered, he could be brought (though he was not in the room) after some minutes had elapsed, the company were startled, by some extraordinary sounds in various parts of the room—the medium at the same time intimated that the shade the of great printer was present.

The features of the medium wore an extremely radiant and expressive appearance.

After some preliminaries, the question was asked, "Did Caxton introduce printing into England?" and a negative was given. All present believing that he did; some further particulars were gleaned but they being somewhat at variance with written history were thought to be untrue.

I have inclosed a statement of the communication, at the same time leaving it to your discretion to publish or not.

I am Sir,
Yours &c,
VERITAS.

The substance of the communication is as follows:—

That Printing was invented at Haerlem in Holland in the year 1429, by one Lawrence a Coster;—that the inventor followed the Art as well as his Son-in-Law. That Caxton assisted in persuading one of his workmen to make his escape and come to England—that he was employed by the King to do it. The man did make his escape and came to England, and set up a press at Oxford. Caxton remained abroad some years afterwards and when he came to England he set up a press of his own at Westminster, and the first book which he printed was "A Book of Chess". 1471.

DIVINITY OF CHRIST.

I have at once, to enter my protest against the article inserted in No. 2, of the "Spiritual Telegraph" under the head "Theodore Parker."

It may be, that the opinions of one man may be as good as those of another; and as that article is not a spirit communication, yet it assails the faith of hundreds of thousands of believers in the Divinity of Christ, embracing not only the national Church, but almost all the religious dissenting bodies; you at once bar your leading friends from placing in the hands of their acquaintance, those numbers of the Telegraph which strike a blow, uncalled for, and unnecessary at their faith. Our joint object ought to be, to prove by evidence that cannot be gainsaid or resisted, that man is immortal, and that purity of life is essential. You are not warranted by any infallible spirit either in or out of the body, to ignore

in the "Spiritual Telegraph" the Divinity of Christ—therefore, if you wish the belief in Spirit-Manifestations to win its way among all classes, let your ship be in full tune, and while the storm of opposition is raging, let not the crew forget their work by consuming their time in arguing whether the Pilot is the son of the owner, or merely an helmsman.

PECKHAM

JOHN JONES.

[We insert the above for the satisfaction of Mr Jones but in doing so it must not be supposed that we have space to devote to purposes of this kind. The article alluded to was not put forth to shew the nature of the faith of Spiritualists, but merely to shew what was said of us by an outsider. We have this week placed on record the opinions of Mr Rutter on this subject, and, we purpose giving some extracts from "The Family Herald." But in none of those cases do we desire to be understood to endorse all that *they say* on this subject. Nay further; we could, by no means, endorse all that is said by our regular contributors, or the numerous communications published as emanating from the spirit world.

We have faith in the ultimate triumph of truth, and have no desire to be constantly looking at the picture of *our own thoughts*. Our heavenly Father hath kindly blest us with that charity that enable us to gather honey by the perusal of Theodore Parker's views and also from Mr Jones protest. If God withholds not his mercies from erring man, why should we seek to proscribe him? Our motto with the telegraph will be, to publish faithfully without respect to creed or color. We have no party, or pecuniary interest to serve. We believe, nay we *know* that spiritualism is a great incontrovertible fact, and we desire to promote its spread among all classes, whether rich or poor learned or illiterate; whether Deists, Theists or Atheists. The Roman Catholic will receive as respectful treatment as the Protestant, and the Mahomedan as much as either.

If our platform be too broad, if *men* still need to be guided by leading strings,—if the wisdom of God is not yet sufficiently manifest in His kind forbearance with erring mortals, why then we must retire and seek to enjoy a narrower sphere. We have suppressed personal remarks but we cannot engage to suppress every isolated passage either of heterodoxy or orthodoxy. We commend the example of Theodore Parker in one particular where, after giving his own opinions of spiritualism, he exclaims, "Let *others* judge of the merits of this scheme." We trust however that spiritualists generally are imbued with that spirit of charity, that they kindly bear and forbear.

Ed.]

Sir,

You will perhaps think I have forgotten you, but I am happy to state, such is not the case, and so you will think if I tell you, that we have two circles in different parts of the town, and tomorrow evening (Wednesday) there will be one formed in another part of the town; all sprung up since my last letter to you. I will give you a brief account of our success. After the receipt of your letter a few of us agreed to meet every Thursday night; only four and sometimes three of us met for five weeks without anything occurring. Then I lent the Telegraph to a neighbour inviting him to join us.

When conversing with him on the subject of magnetism, I bethought me of a plan I had seen recommended in the Telegraph and when we met at Mr W's. I got a tea tray and placed it on a basin upon the table; four of us sat down. Friend G. (the neighbour spoken of) being with us. We did not sit many minutes before it began heaving and twisting, and then whirled round off the basin, which was removed by a person in the room. It then moved round the table, but the table did not move; this was Dec. 11th.

The night following, five of us met at G.'s house. We tried the tray in the same manner, and in fifteen minutes it moved: first slow, then rapid. After running round with us a few times, it stopped near the edge of the table, and

began heaving up and down: then the following questions were answered through the table foot:—

"Are these movements caused by Spirit power?" "Yes."

"Is the Spirit now present the relative or acquaintance of any person here?" "Yes!"

It was then ascertained whose relative it was: then the name was asked, which, together with the age was spelled out correctly; also several other particulars were given very intelligibly.

On Sunday the 14th, Mr. G. wished to try it again, but our female friends were unwilling; however at last we sat down. It was near half an hour before we got anything; then the name of "Ann Hamden, Biaojlaaw, Russia" was given. We asked if it was right to try this on the Sabbath? Ans. "Yes!"

"Does it trouble or inconvenience you to be called on in this way?" "No!"

"Are you happy?" "Yes!"

"While we are in earnest in our search after truth, are Spirits able and willing to communicate information respecting spiritual things?" "Yes!"

"Can you see what is passing in our minds?" "Yes!"

"Then tell me what name I am thinking of now." This was given correctly.

"Will you come when we meet again?" "Yes!"

On Tuesday the 1th, we met again, three of us, together with a young man who had never seen anything of the kind before and who had come to see this wonderful phenomenon. We had the tray, and did not sit long before the movements commenced. On asking the name, we got the same as on Sunday, viz. "Ann Hamden."

"Was the place where you lived, whose name you have given, a City, Market town, or Village?" "A Village?"

"Were you an Interpretress?" "No!"

"Have you any communication to make?" "Yes!"

The following was then spelt out:—"Fear not, Enfyson."

We asked the Spirit to give us it in plain english, and these words were spelt out, "Jest not, for God is merciful," with answers to various questions before we broke up. I will give you more in my next; this must suffice for the present.

I very am glad to see the "Telegraph" improving and trust it will continue to do so. If you know of any other Circles in our neighborhood to which you could introduce me, I should feel obliged.

The cause is spreading here, and in order that it may spread more, I enclose postage stamps for one dozen Tracts.

I remain

Yours respectfully,

J. LANDRICK.

CAMP FIELD, LEEDS.

—o—

Communications from the Spiritual World.

THE PAGES OF THE PARACLETE.

PAGE XVIII.

Good tidings to all mankind are in these pages, of what shall be upon the earth in the heavenly times that shall come.

For even as the elder tree putteth forth its leaves, first of all the trees, to tell that a new spring is coming upon the earth : so are they.

They are a further knowledge of that which hath been, and they show a clearer light thereon; and in them is a new revelation of that which shall be, of those things which John saw in the island dimly and indistinctly.

And John saw indeed darkly, and he spoke in symbols that the time should be looked for, though the things thereof should not be understood, lest men in their wickedness should strive to prevent them and condemn their own souls.

But now the day decreed is at hand, and the tale is told plainly of that which shall be.

For men cannot prevent that which is told thereof coming to pass, for it is as the sound of the sea when the tide is rolling to the shore.

And the waves of truth are as the billows of the ocean : no human authority or power can stay the flowing thereof.

For that which came to the few at Pentecost is coming for all upon the earth, even the spirit of all truth, which is the spirit of God which God gave to his anointed without measure, unto the fathers in measure and shall give to us in its fulness, each in his own degree — measure for measure.

And this is the comforter who shall come to the spirit of all and make all things new and set up his pillar in your midst and place his crown above you, and his sceptre over you.

And those who receive these new revelations and those who receive them not : for the former there shall be remembrance on earth and in the heavens, but the latter shall be forgotten and pass away until they come unto another mind, through sore tribulation and the rod that chastiseth.

For the rod which chastiseth is the rod of experience which also blossometh; even although it has no leaves, as the almond branch blossometh.

But this let all know, he that heareth shall have cause to rejoice and he that heareth not shall have reason to weep.

Let those who will help the work know they do a good thing, for which the ages will call them glorious; but let them not boast themselves of their deeds for they could do nothing without God had determined it to be done.

Let those who will not work with God for the accomplishment of those great things of which we have told, know also, that the work will go on without them and they shall be left behind.

For God can raise up those he will and can compel those who will not : he can make mighty those who assist and overthrow those who oppose.

For almighty is the name of Eloah and almighty is his truth, and he hath said : There shall be a new dispensation of my Holy Spirit upon earth : and none can gainsay it.

This is the sum and substance of those things which have now been taught for the knowledge of all.

That God created all things progressively in their order, through ages to us which to him were days.

This is the teaching of Nature.

That God has caused the developement of society, to be progressive, stage by stage ; each preceding stage, necessitating that which follows,

This is the teaching of History.

That that order which hath been, will be ; and that the past prophecies to the present of the future.

That as Civilization succeeded Barbarism so will Communism succeed Civilization.

That thus will be restored the doctrine and discipline of the church of Christ, as it was in the beginning, when its members had all things in common together,

That thus will be instituted the Millennium of the prophets and the New Jerusalem of the Apocalypse, even a heavenly state of society upon earth, going onward to perfection.

That the New dispensation of the Spirit will enable these things and empower the Church of the Comforter, with all celestial gifts and graces, authorizing a holy hierarchy of apostles and evangelists and a succession of Paracletes, for ages on ages.

Such are the new heavens and the new earth wherein shall dwell righteousness.

And in another book shall he made known the constitution of the Church, as designed in the future by God and its order and ordinances.

And in another book : the laws of the kingdom of God.

And in another the several states of spirits after they have departed this life.

And let those who read pray for understanding : and let Eloah be blessed over all the earth, God over all ! Amen and Amen.

Poetry.

THE PASSING ANGEL

When we are alone—an angel passing by—produces a tremor; and in an assemblage of people, silence.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels.—*Rev. iii. 5.*

"O everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant, that as Thy angels always do Thee service in heaven, so by Thy appointment they may succour and defend us on earth; through Jesus Christ our Lord.—*Book of Common Prayer.*

It is the last—the closing month—and cerillons we hear
To celebrate the advent of another Christian year;
Bards sing "all hail," and sing of yore, in old poetic strain,
And may our pleading prayers and praise ascend in mute refrain.

Hath sudden silence checked us when companions free were ours,
Or hath the tremor frightened us in solitary hours?
Hath fierce temptation tried us, have we struggled with our sin,
And given Him the glory for the victories we win?

'Twere well that we could realize that angels to and fro
May be ever swiftly passing for the weal of those below;
Through lone heart-breaking years to whisper—"pray, and falter not,"—
And mind all worldly snates to warn lest God should be forgot.

They are passing, they are passing, but unknown the track they went
To close around the dying, and the suffering to tend;
But though we know not whither, yet we know that from above
These happy messengers dispense our Father's tender love.

May no fancies wild appal, usurping morbid power,
But childlike faith and love at the solemn midnight hour
With healing assoilize, as the passing angel's wings
Rich incense scatter round, when the new year's welcome rings.

O subtle sense mysterious, as we kneel before the Throne,
Could our veiled eyes but once discern a glorious shining one,
And drink in all the essence and breathe in all the bliss,
Sure never more might we endure so dark a world as this.

If distant music leads us in our dreams where water flows,
Pellucid amaranth-enwreathed, where golden gates disclose
Shapes of resplendent beauty passing, dazzling throngs,
While far away the echoes fade of blissful holy songs;

Celestial glory beaming in a flood of ambient light,
And Hallelujahs passing of ineffable delight:
On the threshold of that sinless land, which ere had never seen,
We tremble and we pause, where foot of mortal ne'er hath been;

For we hear the holy angels, in their sleep they have passed by,
And our souls beneath the influence have thrilled responsively;
And may the strains still vibrate as each day new trial brings,
And Jesus sends His angel host with healing on their wings.

C. Companion.

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CONFESSIONS OF A TRUTH SEEKER

IX

I HAVE been much struck, not only with the intelligence and feeling, but, with what I may call *characteristic tone*, or expression, as exhibited in the table movements under spirit action. I do not now mean, as characteristic of the spirits so communicating, though this is frequent and striking; but I refer more especially, to something in them at once representing to the mind the particular feeling or emotion intended to be conveyed: sometimes ours is so apparent, and by itself sufficient that no further communication is needed to convey the desired impression—but, more frequently, it is to be noticed, as in conjunction with, and incidental to the communication itself: being in relation thereto, what gesture, or action, is to human speech, thus *our* is expressed by a sharp, decided, and sometimes indignant movement, very different from the hesitating, unceremonious of doubt; and that again, from the ready unembarrassed affirmative response—so the soft, gentle movements of tenderness; the slow, motionless movements of unhappiness, or grief; the quick, pulsational throbbings of joy; the numerous rapid tilts of recognition on the entrance of a friend; all exhibit marked and obvious differences, and may be readily discriminated. This may seem mere jargon to those unacquainted with the phenomena, but those who are familiar therewith, will readily recognise the truth of what I have endeavored to express. This portrayal of human feeling exhibited in, and through, dull inert matter, and corresponding to the nature of

the communication, was to me from the first, more remarkable than even the substances of the communications so conveyed, and which they thus, apparently without effort, and undesignedly, conciliated.

But when in addition to this, I assert that I have seen a sober, serious-looking piece of mahogany—indulging in a hearty laugh with those present, I expect incredulity will ripen into a broad grin, and perhaps, give me a polite intimation, that I had better narrate that part of my story at least to the marines; to which I can only say with Doll Tearsheet, "Very well." If dear Mr Incredulity, you are disposed to eachinate, I have no objection, pray don't restrain yourself upon my account; laugh, but listen. It happened on this wise:—by the way though, I may as well give the whole story at once, and tell all about it: you can take your pipe you know, [better keep out of *smoke*] and blaze away when you have done laughing: it will perhaps compose your nerves a little after that boisterous guffaw. Well, while I was yet quite a novice, going to Mr. R. one day I found a Circle, consisting of his family and intimate friends, seated round the table, catechising with great vigour: they were chiefly young people, who seemed to regard the whole thing so far as they knew it, as merely a pleasant game, a new play-thing, and they were in high feather with it too I can tell you, enquiring all about their sweethearts, future husbands, and so forth: questions which appeared to be responded to with great good humour; it was evident to me that there was much fun on *both* sides: during the evening our host, a hard headed old fellow, who "was not to be done with gammon about spirits:"—but who, like friend Beer, thought that electricity somehow or other had something to do with it, was somewhat displeased with the answer he received to a question, and, shaking his fist toward the table, exclaimed, "I don't believe you, your'e a humbug." The table instantly rose up, and indignantly repelled the accusation, I said, "Well, the table evidently shews a different opinion, the humbug may perhaps be in another quarter; if so, may-be the table will indicate who and where he is," whereupon, the table darted to the other end of the room where our host was sitting and butted at him amid a universal chorus of laughter; and then, as if in high dudgeon, refused to answer any more of his questions; till on making the *amende* honorable, declaring he was very sorry, meant no offence &c., he was so far restored to favor that his questions were again responded to, though evidently with a lingering reluctance. Towards the close of our sitting, speaking towards the table, I said, "Its my private opinion old fellow, that you've only been poking fun at us all this time." The table not only

owned the soft impeachment, but rocked violently and in a curious manner from side to side, like a man bursting out into a suppressed fit of laughter, and trying to steady himself; one of the young ladies exclaimed "Good gracious! if the table isn't really laughing at us." The table admitted the fact, and being thereupon *encored*, repeated its performance* and then, by way of *fi tale*, consented to walk up stairs and ambled out of the room to the staircase; had we allowed the evident intention to be carried into effect, I might have had to record "such a getting up stairs as you never did see;" but as the night was now advancing close to the "wee suna' hour ayout the twal," and some of the company had a long way to go, it was thought best to put this off to another occasion; the table was therefore requested instead, to toddle back again, with which request, it obligingly complied.*

This may seem sad bathos, and perhaps it is. Well, the solemn and the ludicrous are often very near neighbors, sometimes lodging in the same house; and we all know that tears and laughter jostle each other pretty freely in this strange world of ours.

Solomon has told us, that, "there is a time to weep, and a time to laugh." I for one, (though sometimes a sinner in this respect as in many others) certainly think, that when we assemble to enquire of the spirits of the departed, it is not at all a fitting time for a contest of wit or the indulgence of uproarious hilarity, but though I may advise others, I have no business to judge them; or to act the part of a self-appointed censor: *chacun a son gout*, as our lively neighbors say on the other side of the channel, or rather, it may be better to say, let each one ponder the matter well, and then deport himself in word and act, as he judges most befitting such occasions.

I have recorded the foregoing as an illustrative fact, *not* as an example

* Friend Jack of whom I have before spoken, he of the "dog fancies," having heard of this extraordinary performance, at the close of his visit before mentioned in Vol. 3, p. 145, requested, that the same might be repeated for his delectation; the table complied, but there being nothing particular to laugh at, it was done in a very temperate, sober-sided sort of way: Jack was not to be put off in that style. "You don't call that laughing do you? Shake your sides old boy and give us a good un," whereupon Old Mahogany shook and ruled about as though he would literally "have split his sides with laughing."

* Seeing Mr. R. the other day, I asked if he had had any particular manifestation in his family lately; he answered, "No nothing particular, but a short time since sitting at the table in the garden, on asking to see it walk into the house; it went right across from the farther end of our long garden; — as it was going in a direct line it would have gone right over the flowerbeds, had I not called out 'Take care of the beds, when it changed its course, made a considerable curve to keep the foot-path, and marched into the house in triumph.'"

and further, because I think it neither wise, nor right, to suppress any facts, however absurd they may seem, which at all tend, either to elucidate the subject, or, to exhibit it under a new phase.

In proportion to the extent, variety, and accuracy of our knowledge of the facts of spiritism, under all its aspects; are we likely to attain to a just and comprehensive philosophy concerning it.

I may perhaps say a word or two more about this and kindred subjects in my next,

WHAT IS THE USE OF SPIRIT MANIFESTATIONS?

In order to meet the legitimate scruples of any sincere and earnest enquirers, allow me to give the following in answer to the question.

1. As regards the individual salvation of any man, it is unquestionably true that the Bible is sufficient. "They have Moses and the Prophets, (Christ and his Apostles) let them hear them."

2. But Atheists, Deists, Secularists &c. &c. (to whom the existence of God and the endless identity of man's better part, after this elementary life, are problematical) believe not in the Bible, and therefore no argument drawn from it will meet their case. But through the spirits, even of those whom they have known and loved on earth and whom they would least suspect of deception, God condescends to teach them in a sensuous and tangible manner.

3. Infidels, Rationalists, Neologists, Unitarians &c. who receive certain parts of Scripture, whilst they reject certain other most important ones, the Spirit will teach inimitably to distinguish the real essentials of Religion from mere circumstantials. They will probably be permitted to be taught by those, who, in their lifetime, were alike sceptical with themselves.

4. The barren professors of religion, the punctilious sticklers to the mere forms of it, the hypocrites and dissemblers, will receive such wholesome advice, such pointed remonstrances and, perhaps, such startling rebukes as will bring them on their knees to plead for mercy and scrutinize their hearts and to search the scriptures afresh.

5. Many humble but doubting seekers after truth, labouring under mental or spiritual depression from inability to realize the consolations of the Bible, will receive such soul elevating comforts, personally applied to them, by the direct Spirit ambassadors of God, as will form a new era in their earthly existence and open for them a glorious vista into the future.

6. Ministers, and teachers of religion generally, may get such an insight into difficult passages of Scripture, into the mystery of God's love towards a sinful

world, and such suitable guidance in the spiritual care of the souls under their charge, as to enlarge their minds and hearts in a degree never experienced before and to increase their usefulness an hundredfold.

7. Medical men, as well as all persons of sterling faith in God, will be enabled to heal the various diseases, which afflict humanity, either by obtaining professional prescriptions or by the simple exercise of the "prayer of faith."

8. The *Statesman* in perplexity and the *beggar* in adversity may receive such directions from the Spirit of truth, the Comforter, as shall promote the weal of nations and bring healing balm into the misery stricken cottage.

9. Tell me rather what it is *not* good for! It will expand men's affections, and unite man to man and nation to nation until the world shall have been sufficiently prepared for the final drama, the last glorious display of God's loving-mercy to man in the fulfilment of the "sure word of prophecy!"

Many will, doubtless, exclaim "The Bible is sufficient to accomplish all this." But if the Holy Spirit, the third person of the blessed Trinity, chooses to inform us that He always acted upon a favored few (prophets, seers &c.) thro' the agency of intermediate Spirits, and that he is now commissioning them, not only to act by secret influence upon the minds of men, but so as to suit their present carnal and material state: — who art thou, oh man, to forbid it? If God chooses, in his infinite condescension to the infirmities of our age, to give tangible proofs of the truths of His Word by "pouring out his spirit upon all flesh" as promised in Joel ch. ii, verse 28, should we not accept the gift with adoring gratitude? At the same time let us protest loudly and solemnly against the prevalent *abuse* of Spiritism. It must be acknowledged and must be deeply lamented by every serious mind, that ungodly, frivolous and wicked men are attracting, by the laws of spiritual affinity, such spirits only as are *akin to themselves*, "lying spirits," teaching, in some instances the "doctrines of Devils," seeking "to deceive, if it were possible, the very elect." Of such beware!

But, *investigate the subject*, in a spirit of prayer and humble dependance on God, with a sincere desire *to get good and do good*: apply the apostolic test of 1 Cor. xii. . 1 John. vi. 2. 3; compare the teachings of the spirits with God's revealed will in his Word, according to Isaiah viii. 20, and you will no longer ask *cui bono*?

SINCERITAS.

THE DOCTRINES AND DOINGS OF SPIRIT TEACHING.

Loyalty to truth requires every conscientious man to promulgate his views and principles amidst the unbelieving, the intolerant and the perverted. I appear as the advocate of spirit-teaching solely because it approves itself to my spirit—

to my real self—as the most important information from my elder brethren in the spirit state of being—as the purest, brightest light which can be shed on the human mind in the physical state. Spirit-teaching is true, and no consideration but this single one could induce me to promote it,—nothing but the most deliberate conviction of its truth could induce me to appear in its ranks. I am a promoter, a friend, and an advocate of spirit-teaching, because it is true—because it is reasonable—because it agrees with the consciousness, the intuitions, the perceptions of the developed human spirit—because it is in harmony with these primitive lights which God implanted in our immortal nature to be our perpetual guides—to enable us to distinguish the knowledge of truth. Spirit-teaching is in harmony with human nature, and with all the truths in the universe. Were it not so I would oppose it. I am aware, that it is fashionable with some persons to speak contemptuously of human nature, to deny and condemn the powers of the human mind, and to speak of ancient spirit-teaching—of all the Divine revelations of former times as superior to the human faculties—as of an opposite and a higher authority. The clear, consistent, quickening truth of spirit-teaching are frequently mixed up with poisonous jargon—with mind-polluting absurdities—with superstitious phantoms. But the worst abuse of spirit-teaching springs from the cowardly want of confidence in its power, which too generally prevails. I have no such distrust in spirit-teaching; I believe in its invincible power; it is the highest manifestation of human nature, and it meets its deepest wants. The proofs as well as the principles of spirit-teaching are thus adapted to the developed human mind.

I now come to the principal object of this letter,—the exhibition of some of the probabilities and primary proofs of spirit-teaching; and I will begin with a few remarks, which I consider are much needed in the present day, to prepare multitudes of mankind to estimate these probabilities and proofs candidly and fairly, and according to their true force and importance. First. There is nothing in the idea of spirit-teaching at which the candid human mind ought to take offence—nothing inconsistent with any other established truth in the universe—nothing which carries contradiction on its very face—nothing incredible and opposed to the past experience of mankind. On hearing of the superior intelligence of other more advanced and higher developed provinces of the universe, and of our elder brethren in the progressed spirit state of existence, teaching us by mental impressions, and by holding intimate communication, and familiar intercourse with our immortal spirits, while in the physical state up on the earth, we ought not to be surprised: nor ought the announcement to awaken any resistance in our minds. The communication of needful information to men in the physical state by their superior brethren of more advanced and higher developed provinces of the universe, and by their elder brethren of the human races, in the progressed spirit condition of existence is not opposed to human nature. From the very nature and necessity of the case, the earliest required information must have come to men upon the earth, from this source—must have reached the first formed human beings from the more powerful intelligences of more advanced provinces of God's universe. The first formed human beings—the progenitors of

the races having no human parents—no resource in the past experience of fellow beings, required the teaching—the instruction of the superior intelligences—of the developed spirits of other more advanced provinces of the universal Father's universe, to guide them—to assist and enlighten them; without such teaching they could not have continued to exist in the physical state. Spirit-teaching was thus the very commencement of human history—the real foundation of all subsequent knowledge, and of all later human improvements.

Spirit-teaching formed an essential part of God's Divine designs, of His unchangeable laws of progressive development; and it must not then, be regarded as a foreign element or as a discord in the general Divine system of the universe. Spirit-teaching is not opposed to, or essentially superior to human nature: it is the principal part and the highest manifestation of humanity. God's paternal relation to the intelligences of the universe—to all His intelligent family—the relation of the intelligences of the universe to God, as the universal Father, and the relation of the human races to the other order of intelligences, should prompt men to expect to be taught by their higher and elder brethren. The family relation of brotherhood is an intimate one, and should lead us to anticipate a free, familiar, and affectionate intercourse between all its members. That the higher and elder members of the family of the universal Father should be bound by the Divine ties of brotherhood to the weaker and younger members—should watch over and assist their progress, is in perfect harmony with the order of the universe. When I think of these vast and sublime truths, I am disposed to wonder, not that revelations have been always made by the higher and elder members of God's family, to the weaker and younger members, but that they have not been made much more variously and much more frequently to the different races of mankind.

BELFAST.

JOHN SCOTT.

IS INTERCOURSE BETWEEN THE NATURAL AND SPIRITUAL WORLDS ANY LONGER NECESSARY?

"With respect to intercourse between the natural and spiritual worlds, Mr. Beecher said that the old Testament was full of it as well as the new; that if it occurred then, it occurred under the operation of a law and that law was as fully in existence now as it ever was. The necessity for such intercourse did not seem to be great at the present time, with all our advancement. Our printing press and accumulations of knowledge but the law and possibility remained the same."—*H. W. Beecher*.

It seems by this, that Mr Beecher, admits the *possibility* of spiritual intercourse, but that the necessity for such intercourse did not seem to be very great at the present time. Let us see how the case stands with regard to the necessity of the

matter. When men like him publicly recommend the use of the *Sharp's rifles* as moral suasionists, better than all Bibles, tracts or sermons; does there seem to be small necessity for any thing which shall tend to arouse and quicken man's consciousness of spiritual realities? When he admitted the *possibility*, did he duly consider the *probability* and necessity for such intercourse? Did he duly consider how "all our advancements, our printing presses and accumulations of knowledge" had taken us mammonward and devilward, and into all manner of impossibilities of God-worship? When men, manners and customs are, as he graphically portrays them, as impervious as wild "buffaloes" to Bibles and Testaments, and only pervious to moral arguments in the shape of ground steel and rifle-bullets, *isit not a suitable time for spirits to thunder and lighten, knock persecutors off their horses, bring them to some sense of propriety, and set them to laboring or holier things? If the Bible fails to christianize, or even to make men good and moral, is it not time for the spiritual world to institute some measures to lead to such a desirable result? It seems to me that spiritual intercourse was never more necessary to harmonize, and enlighten the world; and than the psesent, there never was a more fit, appropriate and necessitous time.

Admit all we can of the progress of the species; the developement of man; of progress in arts, science, literature, religion and life; it is plain enough that the world is but feebly illnminated yet. Thick and dark clouds, still impenetrable to the spiritual sun light of the heavens, float over humanity, and screen intercourse with the spiritual world.

When men cannot bear to be told of the marriage of the material and spiritual worlds; that there is unspeakable joy, extacy and life-expansion in the commingling of men and angels; they should *see* the hand, *hear* the "voice from heaven."

When dark and cheerless materialism fixes a great and impassable gulph between heaven and earth, over which no eye can reach or winged messenger float from realms of life and light; when the glimmerings from the spirit-land are so faint that only the poorest semblance of a material God is visible; when clergymen argue that, harkening to "what the spirit saith," implies folly, insanity and fanaticism; when our practical men and women discard all faith in inspiration less than two thousand years old; when the dollar-and-cent philosophy becomes "the one thing needful," and the future an unimaginable something or nothing; is it not time for the spirits to rap loud and long?

Surely, when men sneer at the idea that spiritual beings walk the earth and "keep watch and ward" whilst we are sleeping, and call such but the offsprings or creations of visionary brains and overwrought fancies, all nonsense and moonshine,—it seems to me there is some "necessity" for spiritual communications to counteract their misconceptions, and bring them to a knowledge of the truth as now proclaimed from all the Sinais in the universe.

To them, whatsoever comes not under the cognizance of some one or more of the five senses (and not always then), has no existence. To them the past seems very good, and such they would have us let alone. It had its inspired prophets, and wise men, and greater than these there need not be. Its history of great empires and conquerors, costly heathen temples, gorgeous worships, huge

pyramids and palaces, great sages and saints, they think good enough for all time. What better need have we? Inspiration commenced and ended there, and the record is our master. Humanity therein was all developed, and such no more can be.

Not so. The like of whatsoever has been, can be again. If spirits could speak to Paul, they can speak to Channings, Beechers, Edmondsons, Hares and others, with equal propriety and benefit. Surely humanity is to-day sufficiently in need of Saviours and revelations, notwithstanding what it may have had of such in past times. Discord is everywhere uppermost, and humanity is hidden under foot, and disgraced. Humanity as a whole has not yet lived — has scarcely begun to live — and its ascension is in the future. Knowledge will come and take the place of its blind faith. It will yet have its day and development, when it will not have to ask its taskmaster for permission to think, or for gingerbread-money for a holiday. It will not always be crushed and crippled by "divine-right" rulers who claim its overseership. No! Let the spirits rap, and move and "break things," if need be, till Humanity is liberated from thralldoms worse than death was ever supposed to be.

Though this is an age of "printing presses," "advancement and accumulations of knowledge," with steam power and electrical communications, yet the chains of slavery and servitude still dwarf the souls of the masses, and they are not men. Rulers are not yet wise and honest, nor are governments for the governed, good. Parties are selfish and unprincipled, and philanthropy weeps whilst place and power shift from one flock of commorants to another.

Long enough has been tried the slow and uncertain process of renovating the earth by church-establishments, alms-giving, tariffs, and cotton-jennies. It will never do. Poverty, with its parched mouth, will throng the soup-house with ever-increasing clamor, whilst from its dark, damp and dismal abodes, will spread pestilence and death. Denying relationship, and tossing shillings to the poor, confers small benefits. The law of love must exhibit itself in quite other forms than these. When Church and state can furnish seats, privileges and honors only for the rich, spiritual, and perhaps other manifestations become necessary to open prison doors and let the oppressed go free.

So too, when millions lie powerless in ignorance, groaning in nightmare sleep, with the bandogs of slavery seated upon their souls, what else can rouse our rulers from their torpid and death like conservation? What else can arouse them to a sense of duty towards the dark minds of ignorance so audibly groaning under multitudinous despotisms? Moral suasion, with all its appliances, has failed thus far. The multitude is yet jubilant and abject in its hero worship and praise of selfish and unprincipled demagogues, and with cap in hand, shout lustily their praises of men-butchers and stealers. Would not a voice to it, like unto the one that Balaam heard be of some service? Is there not equal "necessity?"

Do not the practical workings of society show that its faith is weak, and that its reverence for the old is inefficient? Do not the multitudinous absurd and conflicting theological opinions of society show that voices from heaven might come as appropriately now as ever? Indeed could such ever come amiss? Has any thing,

but the ignorance and superstitions of men, ever prevented a free and uninterrupted intercourse between the material and spiritual worlds, in any age or stage of human development? Such intercourse is according to "natural laws," and of course always operative under suitable conditions.

What shall we say then to the clergyman reduced to the necessity of recommending *'Sharps rifles'* as a basis for moral suasion, doubting the "necessity" of such intercourse? Think of it!

Blessed be God, we say, for any speech from the spirit-land which tells of change for the better; for any revelations to do away the idolatrous worship of the world, and bring it to a knowledge of the great positive Good, the Supreme, the All; to bring man to a knowledge of himself and his relationship to men and things. Let the spirits rap till they knock off the scales that have encrusted men, like the ore in the mines, and bring out the lustre of the real metal. Let them rap and talk till they dispel all fear, that terrible foe to all progress; that impelling power that has forever driven mankind every way but the right; that has collected mighty armies, concocted revolutions, deluged the earth with blood, fire, and a hell of grievances. Let them come and rap, till love and truth are revered, and men cease to crucify their Redeemers, — till there comes a blending of humanity with truth and righteousness, and a harmonious sojourning together ever ready to assist in storm or sunshine, sickness or health, with purity and manliness of heart, such as every where finds, and enjoys communion with God, — till men can stand under the broad canopy of Heaven unmolested, and undisturbed by mythology, and there under the influence of the electricity of God's Truth learn that Nature's Divine Revelations are too numerous and mighty to be all contained in books, ancient or modern, and that —

"Those are true books which like good glasses show
Truths larger than their leaves can hold, or know,"

— till men are tired and sick of looking back, through the long, thorny and dark avenues of the ages, where humanity is seen wandering in wildernesses, or moving in long and glittering files, and its martial raiments-horns and trumpets, and clanging steel, and muffled drums, beating death-marches to its battle grounds and graves, where it stands in long lines and squares, and curves, with clenched teeth, and quivering flesh, awaiting the crash of the battle axe, and the hewing to pieces of the flesh — till they are tired of trying to penetrate the thick dust clouds covering the belligerents through all of the fog-bewildered centuries of olden time, to glean a scrap or two of truth, warning and wisdom from its patriarchs and prophets.

Is there no necessity for spiritual messengers to remind us of.

"The new commandment worth the ten of old."

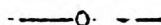
whilst oppression, with its iron heel, strides roughshod over humanity, and crushed hopes, torn hearts and perished souls all lie prostrate and helpless, faint, weary and sorrowful, as it pursues its unrelenting course? Shall they not rap to order, whilst vile and altogether devilish despotism, brute-force, hellish passions, death-grapples, bondage and dungeons are all conspicuous, and old fearful and relent

less away over the birthrights of men and women, and the Kings and Priests of the world take council of Egypt, Greece and Rome? Shall they not thunder into our ears the law of love when rivers of blood run from Sevastopol whose walls are plastered thick with human brains, and heaven and earth moving moanings and wailings from widows and orphans rise with smoke-clouds from sacked and burning cities and villages? Could they be more worthily or profitably employed?

Shall they not give us manifestations of better things, when the world is full of crazy jargon about God and Christ; the creation of the earth; the destiny of man; the resurrection of the body; salvation by grace; penance; the torments of purgatory; about the efficacy of prayers and pilgrimages; the efficacy of oil, water, "winking" madonnas and wooden crosses; about the origin of evil, total depravity, infinite sin, the atonement, and whatever else can excite stupid and blind concession and reverence, and keep the soul forever languishing "in mumps and measles?"

Have the angels not wept long enough in *silence* over the terrible life-battle of the over-burdened millions, dustily and wearily groping their way to rest in un-honored graves?

(to be continued.)



Correspondence.

SCRAPS FROM A MEDIUM'S EXPERIENCE.



To the Editor of the Yorkshire Spiritual Telegraph.

SIR,

Having been invited to the house of a person of high standing and who held a public office in society, I went, along with another friend. We were met by the gentleman, with a welcome smile, at the same time asking us to let him see the spirits that we had taken with us; we then placed our hands upon the table and the spirit of Burns soon announced himself and gave the following:—

"rehtiget auoysselbdog"

We were then told to read it by reversing the letters, which caused a little amusement, and not without some sensation in the company. I went to the same place about three times afterwards, always giving them instruction how to proceed in forming a Circle for themselves.

On the 21th of December 1856, they obtained a movement of the table and the name of a daughter was spelled out by the alphabet who had died at the age

of 9 months, some years since. The gentleman then asked, if it really was his daughter would she give him some proof of her presence? She then went on to state, that when living at York, he had a narrow escape of his life, but this he did not recollect. She said "could he remember walking on the railway, at a certain point, and on one occasion a train was coming on the same rails that he was walking on, he stepped off the rails, at the same time the engine took away the lap of his coat."? It instantly flashed across his mind, with a full view of the circumstance as it had occurred on that eventful night.

Another spirit then announced itself that gave its name and stated it was brother to the lady of the house. It proceeded to relate several things in conversation with the family, to prove its identity, which was very satisfactory to all present. And now a gentleman rung the door bell, and was admitted. He retired with the host, to transact a little business, after which they concluded with a glass of spirits, yet not such as come from the Spirit world, but of an intoxicating kind. They then parted, and the host again joined the Circle, who were still sitting at the table. The host was now requested by a Spirit to drink no more grog for conscience sake. They were all struck with astonishment, and were compelled to acknowledge that nothing but spirits could give such striking communications: they sat again the following nights up to the end of the week, every night communicating with a lost Spirit, which spelled out the name of the relation above referred to, but it could not enter into family affairs as the former spirit had done, it twisted the table about, causing the parties to leave their seats and run round the room. I was sent for, and asked if any means could be adopted to cause the Spirit to leave the house for ever. I went on the Sunday afternoon and tried to send the Spirit away by placing a large Bible open on the table.

When I asked if the Spirit knew what that was, the Bible was instantly closed without visible agency and would have been thrown upon the floor, if I had not caught it. The table, which was very light, was then thrown over, but it was held down with such power that the gentleman could not raise it without assistance. Since that time the Spirit has played off several pranks, for his own amusement I suppose, but to their annoyance; and I was informed on Sunday last, that his eldest daughter had become a medium and seen the hand of a Spirit over her mother's head, the spirit then spelt out its name and said it was the first and last time that she would see its hand. Her father now declares that he is compelled to believe in Spirits, but says he is sometimes puzzled with them.

Since I came to reside in Hull, several new mediums have been discovered and striking proofs have been manifested; a society is also about to be formed.

I will use every effort to circulate the *Telegraph* and will try to establish a weekly sale for it.

No. 4 Kingston Court, Church St., Hull.

J. BLAND.

MY DEAR SIR,—Having with great pleasure pursued the pages of your invaluable publication, I have ventured to lay before you a communication, given in my house along with several others, which I hope will add some little interest to your heavenly inspiring publication.

Should this meet with your approval I can furnish you with several more of a pleasing character.

This communication was given in a form differing from that of the Table. The party to whom the communication was given is a person the name of Andrew Murray, from his father, John Murray, who departed this life about 19 years ago.

The communication is given by the spirit shaking hands with the party who desire the communication the writing medium receives the same confirmation and the communication is given. This question was put to the spirit, "Should these communications be submitted to the editor of the Spiritual Telegraph?" when the following was given through a writing medium named Edward Cartmell.

I remain, yours respectfully,

Slack's Place Milburn St. Carlisle

GREGO MC. LEOD.

THE COMMUNICATION.

Be not afraid to publish these things, for they are of the invisible God yet truly visible to the spiritual man; for what is a man if not spiritual; he is but a beast in human form, and not in the form of God, which form is Love and Wisdom. Do not be deterred from doing that which is in the order of Love and Wisdom, for it is given for the sole purpose of destroying that state which has sunk man into the nature of the brute. Continue to obey the injunctions of the spirit and you obey the power and Wisdom of God. This is the restoration of heavenly order in man which order was lost at the fall of the Antedeluvian Church.

Be not afraid of those who have no other end in view than selfishness, for these exclusively belong to the sensual state of man and not to that divine order which Christ came to restore.

Mankind are looking for the coming of the Lord, but they may look in vain who will not receive these manifestations, for God has come to give man an understanding of truth that he may be a Lover and doer of Truth. For what is truth but the form of goodness, and what is goodness but the life of doing good as the word of God directs. For no man can do good of himself, but when he does good according to what is written in the Book of God, he does it from God because God is the word, and the word was and is God.

Publish it in the order of Truth in "*The Spiritual Telegraph*," that all may know that God has come to perform a wonderful work and that men may obey from an interior principle of good and Truth and you discharge your duty as men and practical Christians.

The world may tell you that Christ must come in a human form, that he may reign in Jerusalem; tell such persons "that Christ cometh not with observa-

tion, neither shall they say lo here, or lo there, for behold the kingdom of God is within you."

The kingdom of God is the Love and Wisdom of Jesus Christ and the government thereof.

Heed not such mockers as these who know not the language of Divine writ. The kingdom of God is in you, so long as you are in the Truth, which is the form and substance of God.

Outward men look not at internal principles, in order to direct their thoughts words, and actions. What is now wanted in this sceptical age, but a reformation in man to put all things that are out of man into that order in which Truth and Justice may square the opinions and actions of men. Ask yourselves the question is the present order of things you now possess in harmony with the golden rule of doing as you seek to be done by. What is your faith, but that which fattens the few, at the expense of the many. This is the faith your hireling Priests want, and not that you should be taught of God. But the order is now that you should be taught of God, for God has removed their Candlestick and the light thereof, and the hirelings are endeavouring to substitute a light by the false faith and foul Doctrines they have set up, until the sincere enquirer after Truth knows not what to believe. Thanks be to God who has risen with power and glory, to rescue you from these false teachers, and will lead you into the good of Life and then you will know the Truth, for every man's Life which is not in good has no faith, this is the true criterion to a man's faith. Look into their conduct and you shall know their faith.

Go on steadfastly and you shall possess the reality of Life, a religion in your own hearts, a light which no man can extinguish, and a Life which no one can take away, that will convince this sceptical age, an age of hypocrisy who would rather have a religion of forms than of Life.

If you be sincere, God the Everlasting God will be your guide and instructor. The world may mock and deride you, but, your life and conversation will give them the lie.

Think that a new age is born into the world, and also a new world with it, enter you into it, by thinking, speaking and acting according to the light of this glorious age.

The Jews concluded that Christianity was dead, when its glorious founder was hanging on the Tree; christianity began then to live.

Just so with this degenerate age; when they think that these manifestations have ceased, behold, they are but springing into life, by a new and living way which God has given you. Keep it then inviolate, for those empty professors shall not enter therein.

Farewell for the present, be steadfast, and God will bless you. Amen.

THE
Yorkshire Spiritual Telegraph

AND

BRITISH HARMONIAL ADVOCATE.

No. 5.—Vol. 4.] SATURDAY, MAR. 28, 1857.

[PRICE 1d.]

HOW I BECAME CONVINCED.

V.

IN MY last I stated that I, as well as Dan's sister, had suspected that, at times, he himself made the "raps." I now have to relate some incidents which went to shew how far E. was right when he said that *all* those who suspected the medium "did not understand the subject."

I need scarcely say that the boy was a favorite of E.'s. On one occasion, during the absence of the latter in the country, Dan committed a fault—a very grave one—which was reported to E. by letter. On his return he told Dan that he should leave his fault to be corrected entirely by the spirits. A sitting was held, and poor but erring Dan was ordered, through his own mediumship, to be corrected with *stripes*:—"Dan must be beaten," was the sentence by the alphabet.

"Will nothing correct Dan but a beating, dear friends?" asked E.

"No," was the response; and beaten he was accordingly.

Poor Dan! he had afforded an instance of the truth of the saying "*Evil communications corrupt good manners*:" he was prone to shirk his little duties in the house, and even evade his new duties as medium, for the furtive pleasure of communing with congenial spirits "round the corner," with whom, when wanted, he would be but too often found deep in play at "buttons," or the more racy excitement of "touch," and "whoop!" nay, I believe he had been detected at "pitch and toss!"

E. now gave Dan the solemn injunction to drop the acquaintance of these "bad boys," by which he had been brought to this grief and himself to the pain of being the instrument of the punishment.

The spirits, however, did not stop here, but ordered that Dan should "keep rabbits." They even directed by the alphabet that he should buy a pair for "20 pence" in "St. Andrew Street." And, after a time, when the rabbits died through Dan's want of "business habits" in tending and feeding them, "a goat" was ordered to be kept!

Here again, perhaps, I should repeat my deprecation of the impatience of some readers at my introducing such "frivolous" facts. No facts ought to be regarded as frivolous which indicate any important principle; the principle involved in the facts just stated is this, that an intelligence not of the medium is in action. As to the thought, in these communications, being indirectly traceable to E., all I wish here to say is that I knew that he looked upon this animal keeping as *expensive*, in whatever light he may have looked upon Dan's punishment, and I do not think the latter would have voluntarily "communicated" a thrashing to his own back. But I do not propose in this place to exhibit my own notions upon this point nor to anticipate the decision of the reader,—but to relate what I *knew* to be E.'s understanding of the subject and of Dan's mediumship. He regarded these "communications" as *strictly spiritual*, knew—"of his own experience"—of their goodness, and disputed not a moment their wisdom. "What can be better or wiser?" he said to me on this occasion,—"—after all—than this mode of keeping Dan's mind from the streets? It will also tend to strengthen Dan in kindness and attention to animals, which I think he requires."

With respect to the goat business, he called on me one morning. Dan with him, and told me, laughing, what the spirits had ordered at that morning's sitting, and that he was on his way to Smithfield, where they had instructed him was the goat he should buy, and even what price to pay for it. He said he had suggested the difficulty of bringing a goat so far through the crowded streets, when "A Cab" was spelled out through the alphabet. I wished him success.

In the evening I had the curiosity to go round to see how he had prospered. He had found the goat at the place and at the price indicated, had brought it home in a cab, and there it was in the yard, nibbling hay.

"Well, and what do you think?" said he "when I reported myself to the spirit friends, the first words spelt out were 'Betsy milk her,' and none of us knew till then that she was in milk."

Other domestic animals were subsequently ordered to be kept.

But besides having Dan's attention occupied indoors with the care of animals, — and he had to be well looked after to keep him to his task, — it was ordered by the spirits that he should be sent to a neighbouring school. This was, I think, not according to Dan's option, any more than the beating was.

- These facts seemed to me to warrant my friend E. in most unreservedly attributing all the sounds or "raps" to agents outside the medium, such agents not being himself nor myself, but disembodied beings or spirits.

But I was not the only one who had been compelled to come to the same conclusion by the force of facts and reason; but few were they who were permitted by the spirits to have such opportunities.

I have previously said that the spirits received me well at my first sitting, and that they had favored me by continuing their communications while alone with the medium.

Almost alone, of visitors, if not entirely, with me in such genial reception, was the illustrious Robert Owen, — whose light lightened me out of the mire of misanthropy five and twenty years before. He had preceeded me in this enquiry through another medium — Mrs. Hayden and had an equally good, if not better reception, than I had, from the spirits using the mediumship of Dan. I had the high satisfaction of meeting him once and only once, at E.'s. He had but to take his seat and the communications came freely. His *quandom* disciples did not estimate the communications, which he has recorded, at the same rate that he did. Nor did I. But they and I differed in an essential point: they thought his "communications" did not come from spirits at all; I insisted, and still insist, that they did. But my purpose is not to relate the particulars of his communications, nor to discuss their quality: nor indeed, perhaps, am I able at present to do so. At one of his sittings the order was given for Dan to have a gun, and Mr. Owen brought with him, at a subsequent visit, a very pretty Rifle, which Dan treasured much, putting it under his pillow at night. I thought Dan might have wished for a gun; but E. would not believe that Dan "kicked it." I say, to Robert Owen and the present writer only were accorded by the

spirits a genial and continuous reception. But this was not from any favoritism on the part of E. or the medium. E. received all alike. I took on one occasion, a brother of my own, who was sceptical, and not a sound was heard. I asked to be permitted to bring an excellent friend several times, J. E. S., and received such dubious responses that I would not risk it; for if he had been similarly received his scepticism would only have been strengthened; which was needless. I did venture to take one particular lady after a very indifferent assent by the spirits, and regretted it, so feeble and indifferent were the sounds. Her faith in spiritual existence was as feeble and indifferent as were the sounds responsive to her questions, and she went away "not satisfied."

One evening while E. and myself were with Dan, and receiving animated responses, our question was "the relative antiseptic and electrical qualities of things," a fine double-knock was heard at the street door, and two gentlemen were announced. (I should remark that Mrs. Hayden had just left London, and that E. had left a few of his cards at her late lodgings, to be handed to those who wanted to go into this enquiry.) The two gentlemen were shown upstairs. E. having ascertained that they had come direct from Mrs. H.'s late lodgings, with his own card, asked the spirits' permission to bring them to the table.

"No," was the decided response.

E. went upstairs again, and after a long absence returned and entreated permission.

"No."

"They are literary men, and their being convinced might be useful to the cause."

"No:" the spirits seemed to think otherwise.

E.'s vexation was not a little; he was obliged to make the best case he could to the gentlemen, and request them to leave without even an attempt being made to realize the promise implied by his cards. They left rather ungraciously.

I said, "they may probably be of the wrong sort."

To this there was a quick response in the affirmative.

Who knows? Perhaps they were the identical Brown and Robinson who paid the memorable visit to Mrs. Hayden, recorded for the edification of a curious posterity in the "Household Words." If they were, or if they were others belonging to the same Brown and Robinson school, it appears to me that the spirits showed greater wisdom than E.

Here was now a "communication," that E. was to invite no one without the previous sanction of the spirits: and so E.'s project for transfer-

ing Mr. and Mrs. Hayden's business to his own establishment fell. I will permit myself to remark upon this that I verily believe that E.'s wishes in this project, which so fell, were the result more of his desire to aid the movement than to secure a source of revenue.

All this was additional proof to me of what I have called extrinsic action — action of intelligence and will not of the individuals visibly concerned in the production of the phenomena.

On several occasions after this I was present when persons of E.'s acquaintance requested a sitting. He would say that he would enquire at the regular sitting and let them know. Most frequently the answer, then, was in the negative, sometimes in the affirmative, and even then it would be only for one sitting. Thus it was that he gradually and ultimately ceased to mention the subject to others, and confined himself to receiving instructions and directions with respect to his own actions and that of his household. Robert Owen and myself continuing to be at all times welcomed by the spirits, who replied to us alone with the medium as freely as if E. or Elizabeth were present. I may also express, in this place, my belief that the spirits who worked through this medium had a different mission to that of those who worked through Mrs. Hayden or other media, and, however singular it may sound to my readers, a different work to get done through his mediumship. E. came to this belief before I saw the matter in this light, and what is more he acted accordingly; and, further, he believed if he were faithful in their work "all other things would be added unto him."

I find I have not exhausted my stock of "notes and queries."

FEB.

J. D.

IS INTERCOURSE BETWEEN THE NATURAL AND SPIRITUAL WORLDS ANY LONGER NECESSARY?

BY DANIEL PARKER, M. D.

(From the *New England Spiritualist*.)

[continued from page 81.]

Is the light sufficiently luminous from "printing presses" and pulpits, when Uncle Toms are whipped to death, and great multitudes languish in servility to the biddings of despots; when those are toilworn and crushed, ministering to the caprices and whims of the idle and pleasure-seeking few; when godless taskmas-

ters legislate men into bondage; and unrequited sweat, and groans, and tears, into heart-broken and despairing prostration? All the beloved say no, and seek instruction from discourses on the "Higher Law," by the "just made perfect."

What is the necessity? what is the use? the clergymen say. Is not our preaching good enough? Why does it not harmonize the world, then? One, who occupies no subordinate position in the clerical ranks, said, not many years since, that an attempt to put the fundamental principles of Christianity into practice, would raise more noise than could be raised by any other means; and that, too, right in the midst of the fairest portions of God's heritage. The same now recommends, and I do not say unrighteously, Sharp's rifles as way-pavers for moral suasion and the Bible.

But progress will be slow. It is hard to dismiss all longings for the flesh-pots of Egypt. Men everywhere say, "the presumption is against any thing new." Men have so long looked upon humanity as fallen, depraved, and debased, that any thing tending to exalt and ennoble it, has small chance of success, or may be fearfully looked upon as tending to subvert order, religion and government. Men look doubtingly at, and set their faces against, what they cannot readily understand, especially if it militates against their perceptions of theology, morals and religion. All science and philosophy above these, is mysterious, if not ridiculous. The world has faith enough in the manifestations of great boxers, giant wrestlers and fighters; but as yet, very little in those of philanthropists and peace-makers. Men with great difficulty rid themselves of the influences of circumstances about them, enough to look new facts and theories in the face, and read their import and tendencies. He must be strong and great who can withstand the prejudices and opinions of men, — resist customs, habits and tailors, — "forsake father and mother," and contend manfully for truth and righteousness. Concession, or compromise, is better than resistance to evil, and darkness is better than light, for weak-eyed conservatism.

On the whole, then, it is clear, that the world is not so good as to need no further revelations, or aid from inspiration and clairvoyance. Governments are not for the poor and weak, rather than for the rich and strong; nor is law, *justice*. Religion has not yet rid itself of superstition and intolerance; nor has love to God and man, as yet brought any thing like "peace on earth." The world is yet filled with tones of contention, around which war-dogs growl and fight. Churches are yet stumbling-stones whereat the poor wait, groan and hunger in vain for gospel preaching. Eighteen hundred years they have been prescribing their moral medicines, and so long waiting in vain for their desired effects. Their whole pharmacopœia of endless compounds have been thoroughly administered to very little good effect. The body and soul of humanity is still saturated with disease, over which these remedies are nearly powerless. Is it not time to try different remedies, pharmacopœios and physicians? Humanity is fast verging to marasmus and paralysis on its old diet, regimen and remedial agents, periodically prescribed by incompetent and discordant doctors.

The Church has blocked up the avenues to progress, and kept the world as pos-

sible at a stand-still. Then shall the spirit not come again proclaiming anew their glad tidings to the world?

In spite of all Colleges and Churches, Popes, Bishops, and Priests, "skepticism is the upas tree under which the world lies in syncope and paralysis, for which French Revolutions, Waterloo Battles, choking and hangings, are poor remedies." The law of love, charity, sympathy, and universal brotherhood, is nowhere yet acknowledged amongst the nations. One man is born to wealth and education, whilst hundreds come empty-handed, and bend their naked backs to his burdens—mere animal serfs, chained to ignorance and beggary. Cruel and sanguinary punishments are according to law, and every where we hear the growlings of the scrambling and snatching process, in the rough-and-trumble struggle for dear life. The world is yet in bondage, though the cock-crowing for the dawning of the day of its redemption has been heard. Luxury and wealth loll lazily upon its ottomans, with downy appliances and kid glove cup-bearers, side by side with abject poverty and wretchedness, misery, starvation and death, with no care or effort to quiet its life-long moanings and tribulations. Now what light is there, except it come from the spiritual Sun, through spirit-messengers, to illumine the dark dens of soul-crushed degradation and vice that society everywhere builds? What cheerful-faced tokens meet us with words of encouragement that there shall come an end of universal cheating and robbing? that there shall be laws and justice for the weak, and a right to seat and equal chances at creation's dining-table, *by any other means?* None. The spirits must bind the trembling jailers, open the prison doors, knock off the shackles and set the bondmen free.

These means can do what others never can,

Make God a God, and make of man, a man.

Is it not time, and is there not plenty of "necessity" that such measures should have fair trial, since others so signally fail in all such endeavors? Think of it awhile! Are there other preachers who can discourse to us so encouragingly of the ultimates of the reign of sin and error drawing to a close, and of the millennium moving on from the confines of chaos, and the speedy approach of the reign of the Prince of Peace, when all the nations of the earth shall be so far healed of their outheaded sin-fever sickness, as to forget to repeat their insane shouts of "crucify him! crucify him!" Are there any others who can so certainly lead us out of darkness into marvellous light, and effect the deliverance of humanity from servitude and bondage.

Look at it as you will, this world wide bondage, degradation and misery of men, is a very serious business; and, to me makes manifest enough the "necessity" for more "light from Heaven" in such manner as Heaven chooses to dispense it. If the old light has grown dim and uncertain,—only sufficient to establish a "blind faith" in immortality, then, in God's name, let us hail with raptures any demonstrations which will allow us to exchange that for *positive knowledge*. When we *know* the way, we can go in it, and feel much safer than in lingering and halting between faith and doubting, listening to such teachers as do *not* know it. Life, at best, it would seem, has troubles, trials and difficulties enough to make it to the best of us, something besides a holiday. What then must it be

to the dumb millions enduring all manner of grievances, and unbearable burdens? No manner of play is that to work the sinews of one's soul and body all sore in "negro cloth," on swine-diet, and no pay; to sleep on cabin floors, with crazy incubuses, where all the music of one's life is beat out of a bango. To such, would demonstrations and manifestations from above, to show that there is a God and spirit-life somewhere in the universe, be out of place, or unnecessary? "No God is here!" too many well may say, and will say unless knowledge of Him comes to them in a different way than through its accustomed channels. A man choking to death in a bitter dead sea of devilish injustice, wants other "benefits" than these of the clergy; and unless the signs are deceptive, he is in a fair way to get them, even if the "necessity" is not so *perceptible* to some. This dying by inches all one's lifetime, is wretched business, let what will come of it. Multitudes are reduced to coarse and scanty fare, to soup-house dispensations, damp cellar accommodations, and often, like the Irish widow, to the necessity of dying of typhus fever and infecting whole districts: thus demonstrating the universal brotherhood of man. Now, is there no "necessity" that there should be other, and less afflictive demonstrations of such relationship, even if the spirits have to come and rap them out on our tables and chairs or give us long messages through mediums, by "od" or other forces? Let them rap and talk till we come to a knowledge and practical working of the true philosophy, to remedy all this unmanhoodizing of man — till righteousness come right side up, and humanity can stand erect in the sunlight of heaven, enjoying its birthrights, and its heaven-ordained privileges at creation's dining-tables. Let them come and speak through trumpets and other instruments, till our mammon-worship, and devil-take-the-hindmost principles cease to drive humanity mad, and pack it into insane hospitals, State prisons, reform schools, houses of industry, dark damp and pestilence-breeding cellars and cabins — till church and state eschew their corruptions, and the sins of the market-places become of less might than sufficient to sink the land — till cheating and robbing cease to be the chief end of man — till the inequalities and miseries of the world cease to petrify one's brains and heart, and set at defiance all faith in the existence of a just "Father who is in heaven" — till the moral sense of the community ceases to be pained by the wickedness of governments and rulers, and *Sharp's rifles* — till revolutions of wrath and destruction, chattering bone-manure heaps over the battle-plains of the world — till all falsehoods have been extinguished, and with them all wicked laws, by which men have been swindled and robbed of their inheritances, kicked, cuffed and sent sorrowful away to their bunks of straw. There they are, and there let God send his messengers select the fishermen and make them apostles of better things.

Yes, this poor down-trodden humanity is experiencing a leveling up to higher planes, and better fare; to freedom and the light of truth and knowledge. Courage then, my brother! "The earth is the Lord's, and the fullness thereof," though it sometimes seems as though he had disposed of all his rights, titles and interests in the premises, to unprincipled speculators. Many people now begin to understand that men — *all* men have immortal souls, and spiritual bodies — eyes and ears whereby they can discern the falsity of much popular logic and the-

ological guidance. As fast as the opaque and dusty scab-covering are "rapped off" of these, they will come into use. When this work is done, there will come an end of so much wringing of hands, and gnashing of teeth, as have made hideous the hard life-struggle of humanity, to such imperfect democracy as it can at present comprehend. These will be found and used; and then will commence such a social re-organization, reform and progress, as the world has never seen. Then will men be saved the necessity and expense of charity antiseptics to save the body from starvation, gangrene and death. Then shall reform come truthfully and in earnest, and life be a seeing and doing of God-realities; and man shall no longer deny his relationship to the spiritual or the "necessity" for its manifestations, or refuse to be his brother's keeper. Then it will be no longer possible to write the history of the world, as Parker says, in three words, after this manner, — "Cain killed Abel."

(to be continued.)

SPIRIT RAPPING AT THE TUILERIES.

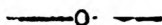
Mr. Hume has been twice received at the Tuileries, and each time has filled the Imperial circle with awe. The apparition of the first love of the Emperor, whose hand clasped his with a firm pressure, is spoken of as one of the wonders of the *seance*. The Emperor, whose first impression was to doubt, requested the Spirit-rapper to give, as proof of his power, some palpable and evident sign acting on the material world.

"Can your spirit stop that clock?" said he, the moment that the artist stepped into the room. Hume looked at the clock intensely; the hands were pointing to seventeen minutes past ten — both stopped on the instant — and the Emperor has ordered that they shall remain pointing at the same hour until Hume himself sets them going by another shock. When the *seance* was over the Emperor took the magnetizer to the boudoir of the Empress, desirous of exhibiting these new and wondrous experiments to her Majesty; but on the very threshold the steps of the magician [medium] were arrested; he would go no further, declaring that the apartment was the abode of evil spirits more powerful than those by whom he was served, and that he would be utterly prostrate in that atmosphere. — (*Paris Correspondent to the Atlas.*)

The Paris Correspondent of the "Court Circular" says: — "At a *seance* (the only one I have heard of, or that I believe has taken place since I wrote) a young lady, in utter incredulity, said, 'If you have this power over spirits, prove it personally by summoning hither my deceased father, Count —.' (I do not feel I have a right to commit myself so far as to mention the name, though it is of European celebrity, and freely mentioned in Paris in connection with this matter.) 'If you can make him palpable to sight, do so. If not, let him mani-

fest himself to me in some such way that I cannot be mistaken.' No manifestation to sight took place, but the chair in which the Count used to sit rocked as he was in the habit of rocking it in life. This was not all.

'Let my father embrace me as he did when alive.' The lady felt the embrace, as desired, and immediately fainted."



Correspondence.

MANIFESTATIONS AT THE TUILERIES.



To the Editor of the Yorkshire Spiritual Telegraph.

SIR,

It is necessary that at once a correction be made. The Mr. and Mrs. B. referred to in the article copied from the "Court Journal" of the 13th of December, 1856, and inserted in the "Spiritual Telegraph" on the 17th of January 1857 were not Mr. and Mrs. Browning as surmised—but a lady and gentleman with a shorter name.

Having had forwarded to me a note from a relative of Mrs. Browning I at once waited on the Editor of the "Court Journal," and was informed, that the incidents occurred at the Tuileries as detailed, but of course he could not be responsible for the *surmises* of people in England as to who Mr. and Mrs. B. were.

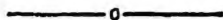
As I forwarded the extract to you for insertion and circulated 700 copies of the number that contained the incident, among nearly all the newspaper and magazine editors and also among the leading persons in and about London—I feel anxious that the addition put to that communication at Keighley, be neutralized by this statement.

PECKHAM.

JOHN JONES.

[We readily insert the above in order to correct the erroneous idea created by the note allude too. The information was conveyed to us by a very respectable gentleman, who, we are quite sure, had no intention to deceive. He had had that information given to him.

Ed.]



Poetry.

THE BETTER LAND.



Beyond this low and murky sphere
Which sin, disease and death invade,
There is revealed, our hopes to cheer,
A land in beauty all array'd.

A land of happiness and smiles;
 Perpetual sunlight streaming through,
 Far from the lures and tempting wiles,
 Which here, poor erring mortals woo.

The atmospheres are balmy sweet,
 No pestilence within them lurks;
 In them no noxious vapours meet
 Nor dank miasma ever works.

But fragrance of unnumbered flowers,
 Whose wond'rous hues do never fade,
 Till its soft breezes, and the showers
 Are thence most fructifying made.

There, waters, sparkling as with vital truth
 Refresh the aspiring minds of angel youth!
 There mountains have the attractive force of love,
 To draw the soul to Him who reigns above.

There velvet meadows dress in brightest green,
 And garnished, as with precious stones, are seen,
 With richest pasturage in every mead,
 Where cattle do luxuriously feed.

The virgin lily and the blushing rose,
 There perfectly, their beauteous forms disclose;
 And each its correspondence has, and gives
 The lessons, for the sake of which, it lives.

There, all sweet flora's ample stores unfold.
 In beauty and variety untold;
 In hues of yellow, purple, blue and white,
 That charm to ecstasy the sense of sight!

The universal law, that ever reigns
 Throughout those happy, wide extended plains,
 Is mutual love! not empty words express'd,
 But as a living fount in every breast.

It steals like infant slumbers o'er the blest,
 Affording hallowed joy and peace and rest
 Forbidding aught that's selfish, mean or base
 To find within their breasts a resting place.

Drunk in from the bright sunbeams as they play
 Over the face of sempiternal day,
 Wing'd choristers do carol it in song;
 The rivers urge it as they glide along;

The zephyrs fan it with their gentle breath
 (No hurricanes are there that league with death)
 'Tis grandly drawn, in characters of light,
 In heavens cerulean canopy so bright;

The clouds distil it like the early dew ;
 Tis penciled softly in each heavenly hue ;
 Tis wafted in the perfume of each flower ;
 Has an inviting form in every bower.

Tis radiant on the glorious rainbow's crest,
 And mirrored on the blue lakes placid breast ;
 Tis pictured in the fleecy sheep that lie
 In peace, the emblems of sweet charity.

Yea, mutual love, the frisking lambs display ;
 Tis learned, by infant innocents at play ;
 Tis whispered in the softly sighing groves.
 And finely effigied in cooing doves.

The bright inhabitants of that fair land,
 Its form exhibit as they smiling stand ;
 It shines, with unimagined grace,
 From out the features of each angel face.

In every look its heavenly radiance glows
 Its music in their speech mellifluous flows .
 It wakes all kindly feelings in the heart,
 And uses thoughts such feeling to impart.

Yea, e'en the habiliments the blessed wear
 Their inward state of holy love declare !
 For nought of empty fashion do they know ;
 Such as obtains in this vain word below,
 There every garment which each state produces
 Serves, not for show alone, but highest uses ;
 Bringing the inner qualities to view.
 And thus as seen to adorn the good and true.

And hence their robes are glorious ! shining white,
 And blue, and purple—gold, with jewels bright !
 Embroidered too with forms so rich and rare
 That nothing can on earth with them compare.

E. P.

FAITH'S ECLIPSE.

Go ! battle boldly with thy doubt,
 Nor turn aside in coward fear :
 Up soul ! and bravely fight it out,
 For Truth is mighty :—God is near.

What ! tho' the conflict may be long,
 With struggling sigh, and choking tear,
 And broken prayer :—God's angel—throng
 Surround and guard thee :—God is near.'

Courage ! the purple light of dawn
 Illumes the sky : the day is here :
 Rejoice O heart ! Sing like the morn,
 'Truth still is mighty :—God is near.'

T. S.

Communications from the Spiritual World.

You must be kind and good to each other and to all men, for charity is twice blessed, it blesseth him that gives and him that receives. Now I will communicate to you certain things pertaining to your eternal interests. Be punctual to all your engagements; punctuality in all things is commendable; if not, I must refrain from holding intercourse with you. What ever priests or pedagogues may say, we are Spirits. When on the earth you inhabit, I was a selfish man and avarice is the curse of your world, withering every social virtue and blasting the hopes of the poor man. Now I differed with James in reference to these things and the dreadful state of society, one man devouring another for a bare existence. I was wrong, but those things shall not always last; this state of things is doomed. Now for heavenly things: never mind man-made-parsons they preach false doctrine and they preach it for filthy lucre. Heaven is not the place they represent it to be; they are blind leaders of the blind. I will Firstly tell you something about Heaven, and Secondly the qualifications you must attain for heaven. You must understand that in all the stages or spheres of heaven, (there are nine,) we have no need of food or raiment, our wants are more Spiritual: we are not cloged with clay as you are, having Spiritual natures. We have no need of any light for we have one eternal day; besides time and distance is of very little importance with us. I have just returned from a short voyage to one of the stars far, far beyond your mortal ken. The services of heaven are not all bowing shouting and praying, we have something more practical to do; we need instructors and we have the best spirits: they come down to us from the higher spheres. I have had Paul. I have seen no fire nor brimstone; and I have seen many of your friends and relations and they have seen none. But I can tell you that we are progressing upward and still upward amidst the splendours and perfumes of the heavenly land.

Secondly the qualifications. — The Battle of life is fierce and deadly for the working man; you are taught from the peer to the peasant by parson and by press that riches are honour, that competition, "or, buy in the cheapest market and sell in the dearest" principle, is necessary for the good of society at large. Now this is the reason why the poor man has a empty head, a bare back and a stomach without food. It is the good mans part to try to rectify such evils, firstly, by loving his neighbour as himself, for with actions God is well pleased, and, secondly, you must be loving even to your enemies. This is talked about but it is only lip service. Two men travelth together to a certain or supposed place, one believing, the other not believing, for want of evidence in the place; and as they are journeying on the road of life they meet with a miserable object of pity. Mr. Faithful only prayed and spoke kindly to his wretched brother, Mr. Doubtful sees the man poor, forlorn, cast down and weary of the world, but Mr. Doubtful's heart is touched and he opened is knap-sack and gave the poor man first food and raiment and then helped him on the journey of life. Mr. Doubtful receives the approbation of the keeper of the city or place; for he says inasmuch as you did it unto this poor man you did it unto me; enter in. You do likewise for in heaven like goes to like. Think of your latter end. Your poet says:—

Like leaves on trees the race of man is found,
Now green in youth now withering on the ground
So generation in their turn decay,
So perish these when those have passed away.

AMEN.

[The above was accompanied by the following note:—

"A few men who does not doubt the ministration and existence of spirits, and who are called fanatics and fools by Christians and Philosophers; (but they have paid no attention to Spirit manifestations in these last days, and therefore, what are their opinions worth?) those men had a communication promised at a former sitting by and from the spirit of William Scarbrough; and we will vow upon oath that the following is exactly has it was tipped out by the spirit, through and by the Table at two sittings.

WILSDEN HILL.

JOHN DOLPHIN.

AN USEFUL HINT.

Every one reading our newspapers comes across paragraphs bearing upon the subject of spiritism. Would it not be well to let such paragraphs appear before your readers? They might be cut out or copied, with the name and date of the paper, and forwarded to you. They would serve to fill up usefully a page and let us know what the press thinks, or at least says, about us: never mind whether hostile or amicable.

J. D.

Yorkshire Spiritual Telegraph

AND

BRITISH HARMONIAL ADVOCATE.

 No. 6.—Vol. 4.]

SATURDAY, APRIL 4, 1847.

 [PRICE 1d.

CONFESSIONS OF A TRUTH SEEKER.

 X.

AND can you really believe that spirits can occupy themselves in the ridiculous and frivolous way described in your last letter? To which I reply—Why not? Do we not find among men here, every variety and grade of character: some wise, some foolish; some serious, others frolicsome: some simple-minded and kind-hearted; others cunning and malignant? Wherefore should not the same variety exist in the spiritual world as in this material one? Nay, if we reflect a little, does it not seem probable, almost certain, that it is so: that the character of men there, must correspond with what it has been here? I know that it is not popularly so considered: perhaps because people so seldom consider about it, being content to receive the traditions of the elders without the trouble of thought or enquiry. And as with individuals, so with churches,—hence is perpetuated among us the belief,—that after death the spirit, (if its consciousness be not altogether suspended) enters at once, either into a state of ineffable bliss, or, of unspeakable torment: either to be for ever, with holy angels hymning hallelujahs before the eternal throne: or, with howling devils in the burning lake.

These conceptions however, as it appears to me, are based upon views of the Divine character foreign to the spirit of christianity. If we suffer ourselves to dwell upon them, if we bring them vividly before us, not as words, but as the realities we profess to believe them: we shall

find that we cannot look them in the face, that our moral sense recoils from them, that they violate all those principles of enlightened justice which are recognised by civilized men ; all those moral instincts which God has implanted within us : and with a noble inconsistency, the heart prompts the head to accept the poorest sophisms to escape from the consequences of those errors into which the intellect has been betrayed. Jail-chaplains may indeed tell us, that in an instant, by an act of faith, the greatest criminal becomes a saint, and leaps direct from the gallows to glory ; and thousands profess opinions which countenance these assertions, (though if we really believe the murderer to be thus rendered fit for heaven, we must believe that he is certainly fit for earth ; if worthy to associate with angels, he must at the very least, be worthy of a place on the episcopal bench,) but surely Reason and Conscience must whisper to us, that these things are not, and cannot possibly be so ;— that if human life is continuous, if men retain their consciousness, their individuality, their sense of personal identity, they must when they enter the spirit-world, be just what they were when they left this ; that when they leave their fleshly garment, they can leave with it, only those things properly and strictly belonging to it : while that which belongs to the spirit, must follow the spirit whithersoever it goeth. Hence its ruling affection, whether it be good or evil, must continue to operate. A man may leave his carcase behind, but not himself, and his affections are spiritually an essential part of himself. If his delights have been wholly in the world of sense, it would require a miracle to enable him at once to enter into the enjoyment of pure spiritual beatitude ; the very inmost of him must first be changed ; otherwise, it would be, not a resurrection, or elimination of the spirit, but its re-creation : — not himself but another. Immortality, as applied to us individually, would be a fiction ; it would be a succession of *different* spirits, not the perpetuity of the *same* spirit. The connection of the present life and the future life, would be little else than nominal ; and the views we derive from this connection of God's moral government utterly without foundation. Not thus have we learned the lessons which God has revealed ; which he has written on the human heart, and in the world around. "He that is unjust let him be unjust still, he that is holy let him be holy still." This is not the enunciation of a doctrine, but the statement of a fact ; existing in the nature of things, — necessary to personality, and moral agency.

True that the spirit when "scaped from out the body's gate" — when freed from the limitations, impediments, and grossness of corporeal life ;

may, and we have every reason to believe, will, better discern the nature of good and evil,—have stronger dispositions to repentance, be more susceptible to elevating spiritual influences, be endowed with larger capabilities of perception, as well as of enjoyment and suffering—these may well be helps to greater progress in wisdom and goodness; but until its ruling affection is towards good, and all that is contrary thereto has become hateful;—until thus inwardly renewed, it must ever be lashed by the furies of remorse, and purged in the fire of suffering “Where the worm dieth not, and the fire is never quenched.”

If we could all be made to understand and feel that this was veritably so;—that our future state was made *by us*, not arbitrarily fixed *for us*: not the result of an involuntary faith on the one hand; or, of an equally involuntary disbelief, or want of belief on the other; but, that it was the necessary, inevitable consequence of our life and conduct, that we were so constituted by God, as to be our own just, inexorable judges; making our own Heaven, or our own Hell; that living here in time, our lives yet had infinite issues; that we were daily building up around and within us, that spiritual state in which we should both now, and hereafter, have to dwell; so that if wrecked upon our life's voyage, it would be our own work, and we might say with Milton's Satan:—

“Which way I turn is Hell, myself am Hell.”

and that, if on the contrary, we had cultivated our best affections, had sought with God's help, to live a divine life, pursuing our course as men looking forward to their destination, and laying up those spiritual treasures which neither corrupt nor fade away, we should find in these an ever increasing felicity, and that as we had sown so also should we reap.—Surely in such teachings, open to the comprehension of all, there would be presented worthier views of the Great Father, more in analogy with what we here discern of the principles of His moral government, than is now current in our traditional theology; and be offering the most direct and powerful inducement to men to live “soberly, righteously and godly in the world” and to cultivate that personal “Holiness without which no man shall see the Lord.”

But it is objected, this rapping on walls, and moving of furniture, “so ludicrous and vulgar,” this laughter and levity which I described in my last letter, is so undignified, so unworthy of spirits, so—stay friend, Is it not better, first to determine by investigation, as to the truth of the alleged fact, than to start off on the high *a priori* road of objection? Are you sure that your canons of dignity are perfectly reliable, or even consistent? You think such conduct undignified in spirits, and therefore cannot be-

lieve that they have anything to do with it;—but perhaps, you admit, that the Jewish Tabernacle with its furniture, including such things as “the tongs, and the candlesticks, and the snuffers” and how long the lamps were to be lighted; were all made and appointed by immediate Divine command. You do not disbelieve these things on the ground that they are wanting in dignity: why “strain at the gnat when you swallow the camel?” Or, perhaps you go on the other tack:—you are a matter-of-fact man, eschew metaphysics, and think that religious truth should be as susceptible of demonstration as the problems of Euclid. Very well, I do not say that your requirement is a reasonable one, but on this matter at least, that is on the general question under consideration, we offer you not merely hearsay evidence, not that somebody told me, that somebody said that somebody else had somewhere read; but, if you choose, patiently to investigate evidence—appealing to your own senses, and your own judgement: if instead of taking this reasonable course, you go off in a huff at the mention of certain details, perhaps imperfectly comprehended, and take refuge from all further consideration in your hastily constructed camp of transcendental metaphysics:—metaphysics, to which you express so strong a repugnance. You are like the man flogged by the drummer, who complained that he was struck too high, and then that he was struck too low: till the drummer out of all patience, exclaimed that there was no pleasing him anyhow.

“Undignified,” well! and what then? Do you, my friend always walk on stilts? Have you never so far forgotten, or relaxed your dignity as to perpetrate a joke—perhaps a bad one? When surrounded by “jolly companions every one” have you never consented to just oblige the company with a song, possibly not one very dignified either? Well then,

“Gently scan your brother man,”

whether he be in the body or in the spirit: do not too hastily conclude that spirits who may occasionally join us in harmless pleasantry, are therefore evil or foolish, any more than yourself. The greatest men have ever possessed the widest and deepest sympathies, and indeed their greatness may be measured by this test: Shakspeare, was thus in sympathy with all sorts and conditions of men; with every diversity of character, every mood of mind: he could alike enter into the questionings of Hamlet, and the merriment of the clown. A recent Poet who made England from end to end, thrill with his “song of the shirt,” is also in our minds

associated, perhaps more than any other, (except the one just named) with

"Quips and cranks and wreathed smiles."

I do not of course mean it to be inferred, that such spirits as those of whom I am speaking, are to be classed with Shakspeare and Hood: (I think it more probable that they are generally, ignorant, occupying a low plane)—but I do mean, that in trying the spirits, we should do so on the same principles, and by the same tests, as if they were still bodily amongst us; and it is only when trifling and folly are habitual and predominant, that we are in either case, warranted in pronouncing against them an adverse decision.

Again, let me ask you, are you not falling into the common error, of confounding means with ends: mistaking the milestone for the road? Would you think of objecting to St. Paul's cathedral because of the "undignified" poles and scaffolding employed in its construction; or, to the quartern loaf upon your table, because of the "undignified" material employed in fertilizing the soil in which the wheat was grown; or, to the book you are reading, because of the "undignified" old rags of which the paper is made? Surely you, and the world of christendom in general, might have learned by this time, that God does not always use the most "dignified" instruments, to accomplish his greatest purposes; but that the instruments themselves, become dignified by the uses to which they are applied.

Well but, (it is further urged) if spirits at all, spirits who rap and move tables must be of the wrong sort. Nay, not necessarily so. Are you sure that the conditions which enable higher manifestations to be made, are always present? Has it never occurred to you, that these things may have been necessary, (especially in the early stages of the movement) to attract men's attention to the subject; to force them as it were, to think about it: that the beginnings of things are generally imperfect; and, that their tendency is from low to higher;—that, for instance the signs by which men express their ideas are never at once perfect: and that if communication is established between the inhabitants of earth, and of the spiritual spheres; the signs by which the latter represent their thoughts to us, must constitute a new kind of language, and be subject to the general law to which I have adverted. True, spirits may, and sometimes do, where suitable media and conditions are present, adapt themselves to our existing languages, and address us in our ordinary speech; but it remains to be proved, that this is possible

at all times and under all circumstances. Is it not too a fact, that lower manifestations are specially adapted to a certain class of minds, and to bring home to them a conviction of confessedly important truths to which probably, they would not otherwise have attained. Had spirits by certain distinctive sounds and movements, or by any agency, however trivial or despised, only established indubitably in the minds of thousands, a conviction of the fact that they did thus communicate; or even that they existed, though unable to communicate intelligently with us, they would have accomplished inconsiderable good: like the land-birds, and the drifted branch of a tree with its fresh red berries, seen by Columbus when pursuing his unknown and previously unattempted course, they would have sufficed to indicate the near existence of a new world; a spiritual world, the reality of which had by many been greatly doubted, while of its existence and nature, all would be glad to receive more certain confirmation than they had yet possessed.* But indeed these constitute only one, and that, the lowest phase of the subject: one, which (except when specially sought for, or in the initial stages of enquiry) is already, almost entirely superseded, by other, and higher kinds of manifestations: these being evidently preferred, and (whenever the conditions permit) adopted, by spirits generally, rather than those more imperfect methods, which to some minds appear so objectionable.*

Indeed it would seem, as if God had purposely designed this new unfolding of spiritual power, to be so multiform and varied, as to adapt itself to every diversity of mind. For those who require sensuous demonstrations, there are proofs which appeal to the senses, sometimes to only one sense, sometimes to two, or more conjointly; sometimes to the same sense successively, in diverse ways: and through these, an appeal is made to the common sense by evidences, not only of intelligence in connection therewith, but of directing intellect. Those who seek for wisdom and spiritual instruction, find it in the spirit-writings, trance-discourses, answers to questions, mental or otherwise, and by teaching conveyed in various ways, and generally containing that which is best adapted to the different states of mind of different enquirers, and to those perplexities and temptations with which each is generally beset in his onward journey to the better land. Those who have loved and lost, repeatedly find touching and decisive evidence, of the continued presence, and watchful affection of those around whom their hearts holiest sympathies are entwined. Which not only in words, but in deeds, do we find spirits exerting their beneficent influence; doing good to the bodies, as well as to the souls of men: cures almost miraculous, (if any faith is to be placed in human testimony) (being constantly effected by their agency.

To the kind of teaching conveyed by spirits, so far as it has come under my own observation, I have already born witness: (Vol II page 110) and therefore, need now only add, that if carried into effect, it would, in my judgement, tend mightily to consummate the mission of Christianity, by realizing the song of angels,

"Glory to God in the highest; peace on earth, goodwill amongst men."

• It must be evident, that whenever mediums and circles are anxious for physical manifestations, the conditions are highly unfavorable to the production of those of a higher kind:—but even when this is not the case, the physical, or other, conditions furnished may still be unfavorable. Let us also note how with what strange inconsistency physical manifestations are first demanded,—then repudiated: their production is challenged; and when the challenge is met, and the required proofs are given, these proofs are themselves made a matter of suspicion and reproach.

• What the ultimate results of the intercommunion hence arising may be, can no more at present be clearly predicated in the one case, than, previous to experience could have been done in the other; but reason and experience warrant us to conclude, that it will be fraught with incalculable advantages to one world, perhaps to both.

IS INTERCOURSE BETWEEN THE NATURAL AND SPIRITUAL WORLDS ANY LONGER NECESSARY?

By DANIEL PARKER, M. D.

(From the *New England Spiritualist*.)

[continued from page 69.]

But ere such conditions come to pass, I know the world must rough-and-tumble on after its old manner, for a season, with its insane mummeries about politics and religion, shaping its institutions to its unhappy circumstances, and showing itself as well as it can in harmony with its accustomed toiling and thinking, pictured in its mole-eyed vision, and obscured by the dusty draperies and integuments of superstition and ignorance. It must yet awhile move on under "due laws of war," and the Cain-killed-Abel principles instead of mutual helpfulness. It will awhile longer rove the old beaten tracks, ere it learns the wisdom and necessity of providing for the hungry and naked, or rather of helping them to provide for themselves,—ere they come under the obligations of sinking down exhausted in "typhus" and other malignities—ere it gets its racks nailed to the walls, and men fear nothing but ignorance and wrong-doing—ere face can meet face in earnest, with godlike utterance of sight and speech, of faith and reason.

Courage, my brother! the "law remains the same," and the "necessity" about that. Let men depart far and wide from the laws of nature, yet nature never lets go her hold. She brings him back, *nolens volens*, to her communion. It is no use to show Jew's parchments in her conciliums. Her Divine Revelations are over and above all other authority. They are fixed, steadfast and eternal; and let what else will, go, they will never depart. Her laws are God's thoughts, and will never go; nor will the necessity for instructions in new readings thereof. Heavenly instructors in her stern veracities may, and should, call us evermore to duty and obedience.

Since the days of the so-called inspiration of men, there has not been so propitious a time for spiritual manifestations and directions, to move the world out of its melancholy way, as the present. Many men are now developed to freedom

of manly stature for such communion, unmindful of devils and witches. They see "necessities" enough; they hear from all points of the earth going up Heaven-moving cries for redress of grievances; for they know that these unredressed will become terrible earth-moving ones, some day not very distant. They see there must be a great levelling up of the *lowest*, or there will come a great levelling down of the higher—that things must cease conformity with antiquity, and shake hands with something higher and better—that men must be treated like men in the sight of one common Father—that the world will never reach its millennium day on any other philosophy—that quacks, wranglers and demagogues must be made to swallow their own infallible nostrums, and let the world recover itself in a less effective way—that we may as well hang our harps upon the willows and sit down and listen to the melancholy dirges of the winds played upon their neglected strings, as to think of recovering on the *old* nauseating febrifuges and opiates—that such as have true and loving hearts, and giant souls, can only be successful physicians, do the great work of enlightening the world, and congregating it around its Sinais, where the weary and heavy laden may find rest, and listen to new commandments and revelations, and experience newness of life.

Now, then is the time for such to speak and labor, and kindle new fires on the world's neglected altars, and light men to a knowledge of the true God, of his laws, by which alone they can work righteously. Every where the oppressed plead incessantly for some "pain-killer" for their bleeding wounds. Let the banner of God be unfurled from the heavens, and let the brave and stouthearted, who know no "logic versus eyes and ears," rally under the folds, and go forth conquering all hindrances in the way to higher mansions in the Temple of Nature; till knowledge of wisdom is scattered amongst all nations, kindreds and tongues; and error and oppression shall be cast away. Then shall mercy, love and justice be the warp and woof of a band to bind humanity in one universal brotherhood. Then shall angel trumpets wake all its ears to the voice of parental love, which says evermore, "cease your wanderings and be at peace." Then shall they make music, whilst man dwells lovingly with truth and holiness, waiting patiently for the feast prepared, where music from the full strung harp of Heaven, swept by angel fingers, shall make melody for this dancing and joyousness in honor of the return of the last wanderer from his Father's house.

Yea let the spirit come.

And thank the Lord for all their ways and means,
To clear away our heaven-and-earth betweens.

Let them come, for so we have positive knowledge of the immortality of the soul. These means have done more, for the last five years, to abolish skepticism, and bring men to a knowledge of that great and most important truth, than all the world's preaching could have done in as many hundred. Man has had bad counsellors and masters, in one form or another, full too long between him and his Father. These have been, too often, wicked and selfish, robbing him of his inheritance and cruelly tasking him for their pleasure and gain; and now there is "necessity" enough that there should come a speedy ending of such misdirec-

tions, and that he should have other and more profitable guidance and treatment, even such counsellors as come with trumpets to announce the advent of world-redeemers and saviours.

Billerica, March 1856.

THE DOCTRINES, DEMONSTRATIONS, AND DIFFUSION OF SPIRIT-TEACHING.

IV.]

The development of our mental powers is one of the principal objects of spirit-teaching. The progressive development of our mental forces, is the greatest good communicated to us by our spirit friends. To impart the knowledge of truth, is indeed one of the constant aims, but not the whole aim, nor their highest object. The communication of the knowledge of truth is the means used, but the development of our mental powers is the chief end they have in view. Mental power, force of thought, vividness of perception, energetic emotions, and efficient aspirations conveyed in appropriate expressions, must necessarily propagate kindred principles and qualities. We want additional knowledge, but we want force of thought, depth of conviction, and a train of grander purposes more. We want more of the love of the knowledge of truth, for love of the knowledge of truth gives power, and secures the perpetual growth of the knowledge of truth. Spirit-teaching possesses the power to develop this desire, and to act on men, as free, intelligent beings, by means congenial and proportioned to their nature--by means calculated to call into healthy exertion their intellectual perceptions, their moral sentiments, and their spiritual aspirations. Spirit-teaching comes to us with all the powers of earnestness, with all the forces of reality, and with all the urgency which consists with our moral freedom.

2. Spirit-teaching is in perfect harmony with all the other means and methods which God has established for carrying forward the development of individuals, and the whole human races, and agrees with all the operations of the universe. Whence is it, that we all acquire our chief knowledge of the elements and objects of the universe? It is not from the outward material universe itself; not from its unchangeable laws and operations; but from intelligent beings around us, more advanced and more developed than ourselves—from our spiritual brotherhood in and out of the physical state. The teachings of the knowing, of the wise, and of the good are our chief aids—are the principal resources of our knowledge—are the means by which the immortal germs of our spirits are awakened, and by which we carry on self-development. Were our connection with superior minds interrupted, or broken off, had we no teacher but the outward material universe, with its unchangeable laws, its fixed revolutions, its unvarying operations,

of growth and decay, of day and night, of summer and winter, we should remain for ever in the ignorance of infancy — in the state of childhood upon the earth. The outward material universe is a volume, which we can learn to read only, by the patient helps of intelligent interpreters — by the enlightened instructions of immortal beings. The great unchangeable laws, the Divine means and method under which men are placed upon the earth, are, that they shall constantly receive illumination, assistance, an impulse from beings more improved, advanced, and developed than themselves. Now spirit-teaching is only on extension—a beautiful manifestation of this universal and Divine method of carrying forward the human races. In this case, our elder brethren in the progressed spirit state of existence, take upon themselves the office, to which all men upon the earth are called. They become teachers to a few susceptible men, communicating to them a higher order of the knowledge of truth than had before been attained, which they in their turn, are bound to teach, to their brethren of mankind. Here is no new, or foreign element introduced into the Divine system of the universe, but simply an enlargement of that immortal agency on which the progress of mankind chiefly depends. Spirit-teaching is thus founded upon immortal spirituality, and necessarily presupposes the immortality of the human spirit; the human spirit cannot, therefore, oppose or deny spirit-teaching without first opposing and denying its own immortality. It belongs to the immortal human spirit to take cognizance of its own existence—to comprehend its own immortality—to recognize the harmony of universal truths, and to understand and apply the teachings of other immortal spirits.

3. Let us next carefully consider, — Why, and for what end God has designed, that the chief means of human improvement — of human progress upon the earth — should always be the communication of the light of the knowledge of truth, and achieved experience, from the more advanced and highest developed, to the less developed minds; and if it shall appear that spirit-teaching is strikingly in harmony with this important end — is indeed the chief means to this end — we shall have another mark of agreement between spirit-teaching and all the other moral operations of the universe — between spirit-teaching and all the other departments of God's moral government. Why is it, that the only God — the universal Father of all existence — has made human improvement — human development and progress, dependant on the receiving of instruction from their fellow beings — on the receiving of the achieved knowledge of truth from their more advanced and higher developed brethren? Why are the most advanced — the best informed — the highest developed commissioned — impelled in discharge of duty, and in search of happiness — to teach the weak the ignorant, and the less developed? The great and chief purpose is, to promote, establish, and perpetuate the most interesting and endearing relations among men — to bind them to one another by generous and grateful sentiments — to promote and perpetuate affectionate intercourse — to develop a higher power and call forth a purer love than could result from any other exercises — than could spring from the communication of any other gifts. Now it is evident, that God designs to bind His intelligent family to one another, and to awaken and develop their confidence, gratitude, and love towards Himself, and towards one another; and it is obvious, that spirit-teaching serves effectually to establish these

ties between God and His family, as well as to attach men to one another. We then see in spirit-teaching an end corresponding to what God adopts in His moral government of His universe. That the end here affirmed is traceable to God's design, and is worthy of our universal, and eternal Father—Who can doubt or question? God can propose no higher purpose than the raising of the spirits of His children to Himself and to one another; and that by their mutual discharge of reciprocal duties, and by their mutual communicational reception of reciprocal benefits. God's paternal self-existent character is a sure pledge, that He must have designed this means of tuition and progress, for His intelligent family—this ineffable source of happiness for His immortal children; and spirit-teaching is perfectly adapted to this end, not only by constantly unfolding new discoveries of the knowledge of truth, but by the demonstrations and proofs which it carries along with it, of the perpetual and never-ending interest which God takes in His whole family. There is plainly an expression of a deeper concern, of a higher interest, and of a more affectionate character in these means and methods of instruction than could be exhibited by any other. Spirit-teaching is thus, God's design speaking to us in our own ideas and language—is our elder brethren addressing us in the well known accents of sweet affection, and durable friendship.

4. Spirit-teaching shows the light of the knowledge of truth breaking in upon us from the eternal world, in a manner which we feel to be superior to the impressions which we receive from the outward material works of God. Spirit-teaching reaches our spirits, and quickens them with the sense of the Divine—with the sense of duty—with the hope of immortality. We may long look and gaze upon the outward material universe, without realizing these Divine emotions—these immortal aspirations—which form the sublime substance of spirit-teaching. On this account spirit-teaching is of the highest importance, when it even interprets the forces and phenomena of the outward material universe. For its representations of the knowledge of the great truths of the universe are generally given—when conveyed through proper docile media—in a clear forcible beautiful style—in a powerful harmonious convincing order; and they are perfectly fitted to awaken and develop the human spirit. I then, see, and feel, in spirit-teaching a design, and a power, perfectly corresponding with that for which all intelligent teaching has been instituted by God among the human races upon the earth. And all intelligent teachings are evidently designed to bring together the teachers and the taught, and to bind them in the durable bonds of brotherly love and pure affection.

5 Let us next carefully consider, what is the kind and character of the instruction which the most advanced—the best informed, and the highest developed are chiefly called upon, and commissioned to impart and teach, to their less developed brethren; and we will here also, see, another striking agreement between spirit-teaching, and that ordinary human instruction which God has designed to be the great instrument of improving and developing the human races upon the earth. What is the kind and character of the instruction which parents, guardians, and experienced competent teachers are called upon, and commissioned to impart and teach, and which they are most anxious and desirous of giving to the young and undeveloped, and on which the progressive success, the suc-

curity and safety of these classes depend? It is instruction and information in relation to the future—in relation to their more advanced age;—it is instruction and information designed and adapted to prepare them for the progressive activity of the life opening before them. God designed in bringing us into existence, and in placing us upon the earth, that we should be cultivated and trained for action, and forewarned of the future stages of our being—of the scenes through which we have to pass—of the labors and duties which we have to perform;—and for this end and purpose, He connects us with kindred beings who have traversed the paths on which we are entering and whose primary duty it is to train and instruct us for more advanced, and for higher developed stages of existence. Instruction in regard to the future stages of our existence is the great means of improvement. Now, spirit-teaching has for its chief aim—has for its highest object to instruct us on this very subject—to disclose and describe the life—the progressive existence which is before us, and to fit us for entering upon it with cheerful hope and suitable ability. To cultivate, train and prepare us for entering upon the future stages of our immortal existence, are the chief aims of spirit-teaching. That God, our eternal Father, should appoint and enable our progressed brethren in the spirit state of being, to give us light in regard to the future stages of the immortal existence for which He formed and designed us, is, what we should expect from the fact, that He has furnished us with parents, guardians, and teachers, to instruct us in regard to what is future in our present physical existence upon the earth.

6. This subject shall be resumed in my next letter. In my last and present letter I have endeavored to point out the striking agreement which obtains between spirit-teaching, and all the other means which God has designed to be employed for carrying forward the development of the human races upon the beautiful and progressively improving earth.

BELFAST.

JOHN SCOTT.

SPIRIT-POWER CIRCLES.

"I shall feel obliged if you will send me 5 dozen "Telegraph," old numbers, for I think that distributing the Telegraph will be the means of inducing some of our new circle to take them regularly. I have succeeded in getting eleven subscribers; and, as the new circle will consist of about 12 persons. I think it probable that we shall be able to increase the eleven to eighteen subscribers.

In the new circle we find it rather difficult to obtain any kind of manifestations, although at our third sitting we had several very gentle raps all over the table and on the fourth, which was last Sunday, we heard the same sort of raps in ten minutes after we sat, and my wife heard raps on the gentleman's back, next to her; and looking first on one side and then on the other, induced my wife to ask him

what was the matter? His answer was that he felt something tapping him gently on the back. This caused much laughter and stopped all further manifestations, although we sat nearly two hours.

On Tuesday night last, I invited one of the new circle to come and sit alone with me and my wife. After we had sat about half an hour, we heard raps in different parts of the room, then on the table, and, for about ten minutes, very gentle raps on my shirt front, which called forth the attention of my wife and friend: finding that they heard them, I was induced to ask if those gentle raps were caused by our Spirit friends, which was answered by three still louder raps.

I put another question in this way:—"It is a female Spirit, rap three times; if a male, twice?" It answered by three.

"Is it the spirit of my mother that is with us?" Answer three raps. It left off rapping on my shirt front and two loud raps was given on a table in another part of the room. My wife then asked mentally, if it was any of our spirit friends that were making those sounds; if so, to remove them to a set of Drawers in the room? This was done instantly, and although we sat half an hour longer nothing more was heard, but our friend felt gentle raps on his instep for some time so that I think we shall be able to communicate with our spirit friend by means of the raps very soon.

DUDLEY.

T. D.

At a meeting held in Villiers street, the Bible was laid on the table; twelve persons formed a Circle. A gentleman was rejected by the spirits; he then took a seat in another part of the room. The table used was very heavy.—6 feet 8 inches in length. The spirits amused themselves by lifting a flap at one end of the table and letting it fall down again; this was repeated several times.

During the evening a hymn was sung and the spirits danced the table to the tune; they laid it down and rose it up again and balanced it on one leg &c. Questions were answered by rapping and violent tipplings. I said to the spirit "I have seen six different tables moved without human contact, will you move this and let it be the seventh?" Three raps were given in reply.

A dark circle was now asked for and the lights and fire was put out. We then joined hands and sat back a little from the table. Loud raps was soon heard and the table begun to move, making a great noise. Several notes was sounded on the accordeon:—four persons was touched by the spirit. These spirit touches, as Mr. Jones calls them, are good smart blows. Two of the mediums was playfully slapped in the face three times each—all the persons present heard them. The lights was now replaced and a spirit seized the hand of a lady and wrote several lines in English and French, then pencil'd the spirit's likeness three times and wished us "good night." Thus ended our evening sitting.

On Sunday, evening (March 15th,) Mr Turley gave a lecture with experiments at the Philharmonic Rooms, Newman Street, Oxford Street, before a respectable audience when the table rose several inches from the floor. Persons in the audience acknowledged that it was up, amidst great excitement.

The lectures given in London have had a good effect as many private circles have been held in consequence of what was seen and heard of the experiments.

LONDON.

W. WALLIS.

Correspondence.

To the Editor of the Yorkshire Spiritual Telegraph.

SIR,

With due deference to your respected correspondent Mr. Jones; it must be acknowledged, that your answer to that gentleman's protest against Mr. Parker's views, is certainly deserving of the most exalted applause from every subscriber and reader of the Telegraph, who would favour the free expression of opinion, from which facts, and reason itself is deduced, and upon which Truth is founded. Mr. J. should consider Truth to be of more value than Faith, because it is divine in its Nature, and as such demands our esteem and love more than all the Creeds and sects and parties in the world put together.

Spiritism is a liberal system, of revelation sent from heaven, and binds itself to no man's faith, since it recognises only one Church of true universal principles; which is the Church of God. No man can lay down a permanent fixed rule of faith in all matters, in a continually changing state of things. The perfect development of the immortal Spirit of man, demands the immediate exercise of all its faculties, in order to be born again, set free, by the Spirit of Truth in the understanding of all things, unshackled by the faith of any party.

Your correspondent's views may be true or not:—but the leaders of the Spiritual Telegraph should have more enlarged conceptions of the truth, and justice towards the faith of others: for inasmuch as the Eagle that soars to the sun takes in a wider field of observation than other birds, so also is he "of more value than many sparrows."

J. WALLS.

P. S. I am glad to perceive that my invention of the tray and plate system is beginning to show its advantages where a common table would be useless to mediums of the lowest degree of undeveloped power, (that is) while on the first step of the spiritual ladder; and I have no doubt, thousands will be benefited by the use of that simple method of spirit communication, for God loves simple things like simple Mediums, and the spirits appear to select both to operate through, in preference to those of a more complicated nature and character.

The advantage of this system is, First; It is handy and portable, takes but little power and is soon changed. Secondly; It is capable of more expression than a table leg; such as turning round to and fro, moving backwards and forwards, pointing to any person or things present, signifying by various turnings and twistings the sense and feelings of the spirit communicating, almost without the use of the alphabet, which seems to give to the tray a living existence remarkably convincing of spirit presence, as they draw the tray to the edge of the plate and sometimes fasten it there in order to rap out the letter at one end, which they do with wonderful correctness. Thirdly; one or two persons is sufficient to operate to test the matter for themselves which most people would be able to do by a little patience, sincerity, perseverance, and firmness.

Therefore I should say let every one judge for himself and try the spirits by the evidence of his own senses. As this we conceive to be the shortest, simplest, plan, to commence with; and I know of no other more likely to be generally used.

I beg to inform you, that the spirit table is not yet finished nor indeed begun of, as I have been much interested by another system of communicating with the spirit of my Brother. But I am equally sanguine of its success, when the result shall be made known, in time.

J. W.

Yorkshire Spiritual Telegraph

AND

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HOW I BECAME CONVINCED.

VI.

I LEFT off, in my last, saying that E. believed that if he acted faithfully and obediently, "all other things would be added unto him." I had to observe that these "other things" were not to be added, however, by the conversion of Dan's mediumship into an exhibition or anything approaching it. This was forbidden at its very commencement by the spirits to whom Dan was medium; and they had their *carrot* in their own power by not communicating. So far as my knowledge extends, neither E., nor his medium ever received any thing for the exercise of the latter's gift, unless I except the present of the gun by Mr. Owen.

In my notes I find a memorandum in connection with Mr. O.'s name and this seems to be the proper place for transcribing it. Mr. O., one day requested E. to permit Dan to accompany him somewhere to give Lord B— an opportunity of witnessing Dan's mediumship. E. consented I believe with the sanction of the spirits. The boy went alone and met Mr. O. at the appointed place without E.,—which shewed *his* faith in the subject. But alas for poor Dan! he came back half broken hearted and sobbing. He had been coarsely spoken to by some suspicious man— one of those who fancy all the world on their own low level, and that the *only* difference between young and old is in the latter being more *knowing*— who had been admitted to the sitting, and all communications through little Dan ceased, and he left with the suspicious man's imputation of

being a "young rogue." E. tranquilized him by saying he should never go without him in future but whether the spirits permitted this or not, I do not know, nor did I enquire. I thought that if he did accompany Dan it would be only to receive a still larger share of the same kind of suspicion. Those who confounded their own sinister knowingness with straight-forward intelligence, did not, I knew, hesitate to bestow on E. some of the strongest words of their vocabulary. If this medium had not been called a "young rogue" and his patron an "impostor aiding and profiting by him," they would have escaped the lot of all who have appeared, and are still appearing, in the same character—not for sinister and low minds to refine their coarseness upon, merely, but for higher purposes in the progressive order of Divine Providence. —But this is an after reflection of mine.

All that E. said to me on this occasion was "Ah! these people do not understand the subject; they are partly bad but more foolish." E., who had had Dan with him from the age of four years, knew how little he had to be charged with the sinister knowingness of the suspicious gentleman who had so injuriously treated him.

For the spirits acting through Dan as a medium, E. and his household regarded them as superior and valuable, although invisible, friends. E. was constant in his doctrine that their counsel ought to be unhesitatingly followed, and that our judgment ought to be used only subordinately to theirs.

For my own part, although perfectly satisfied of their existence, my faith as to their quality and declared personality was not so unmixed as his. While pursuing this enquiry, I had read Adin Ballou, who—as I understood, —argued in favour of those who value spiritual communications by the standard of their own judgment. In discussing this branch of the subject with my fellow-enquirer I seconded the view just expressed so far as to argue that we ought to value communications according to their evident intrinsic merits.

"And how can we do that," he would say, "except by the exercise of our own judgments? And what are our judgments worth? Man's judgment is fallible to a proverb. I would rather rely upon a spirits' judgment than upon my own."

"If a good spirit," I replied, "perhaps yes, but —"

"Ah, there!" interrupted E. "that is Ballou's error. If I have a friend whose superiority of judgment I have already proved, and if he should favour me with his counsel, what would he think of me, and how would he feel if I demurred to it, doubted him, rejected it? I should expect him

to leave me to my own counsel, to my own judgment. It is by this standard that we ought to regard spirit's communications."

"But the cases," I rejoined, "I have read of, show the necessity of exercising the greatest caution."

"But the case that I know," he replied, "and that is my own, warrants me in exercising faith and obedience. The only exercise of judgment which I think right, in acting under spiritual guidance, is that which is expected of a subordinate by a superior. Adin Ballou's independence of judgment is spiritual opposition and anarchy—repulsive to good spirits; they then leave us, and—unknown to us—lower ones may then come. Then begins disorder where otherwise order would have continued."

"You admit," I said, "of spirits of various qualities; and from the answers to some of my enquires they do come of all qualities?"

"That, I think," he said, "is determined, by the state of mind you are in at times: and I think low spirits come through Dan being a bad boy sometimes. But I don't think any spirits that may be called *evil* act through Dan; they may be of a *lower* kind but not *evil*: still I think they would not be permitted to mislead one so long as I am faithful and obedient."

Both these views may be reconcileable. Leaving them to be discussed by others, and perhaps by myself at a future opportunity, I will here transcribe a few more particulars from my notes, illustrative of the agency of E.'s "invisible friends," and which seemed to confirm his view.

At the commencement of this enquiry, E., and all the household were vegetarians. I have already said that the spirits prescribed certain medicines and marine air for his health's sake; but before "ordering him to the sea side," they had directed him to intersperse with his standing dishes of roots and legumes, his "fruits and farinacea," an occasional mutton chop! In spite of the qualms of a vegetarian conscience, he threw upon the innovation and soon showed himself in better case. But something that was to take them all fairly "between wind and water" was yet to come.

On the morning of the day when he was "under orders" for Brighton, at the 10 o'clock sitting, when I was present, on E. putting his questions as usual for regulations for the day:—"What will be good for my dinner?" he submissively enquired.

"Leg of mutton," was the answer by the alphabet.

"But I can't eat a leg of mutton, dear friends," said E. smiling. "Do

you mean part of a leg instead of a chop?"

"No."

"Dear me! won't it spoil?" The alphabet was called and "For all," was spelt out! and the decadence of Vegetarianism "pure and simple" in that house, was thenceforward decreed by his obediently ordering a leg of mutton "for all."

In the evening I looked in, and learned that E. had left for Brighton after his share of leg of mutton, and I was now pleased to find the "cold roast" being discussed by the family with a seriousness befitting the event, yet with a certain degree of excitement proper to such dietetic resolution.

While relating instances of E.'s remarkable faith and obedience, my readers cannot fail to perceive that I relate the most striking facts confirmatory of my early conclusion and conviction that the phenomena in question were the results of spirits' agency.

Of his "faith and obedience, E. gave a further proof by remaining at Brighton—at the spirits' orders, the communications being daily transmitted to him—for three weeks, at a period when, according to his own judgement, and that of his people, his presence was indispensably required in his business. But no business came in during his absence except such as could be transacted without him: in case of doubt the spirits were consulted by Elizabeth, the medium remaining at home. At the end of three weeks he was directed to return: and he did so, astonishingly improved in health: and what was remarkable to all concerned, and to myself was, that immediately on his return the business he had calculated upon doing during this period, began to come in "thick and fast;" and it really did seem, as he said, to have been merely kept in abeyance during his temporary withdrawal. The business and receipts of a month seemed under mysterious direction, — he called it providence — to be crowded into its concluding ten days.

Here is another instance of his faith not only in his spirit friends, but in Elizabeth and in the medium. An infant, a relative of theirs had died. They were directed by the spirits, — this was during a subsequent absence of E., — to follow the remains of the little child to the grave.

"But we have no mourning, dear friends," said Elizabeth.

"Get mourning," was the answer.

"But Mother cannot afford it."

"E. will pay."

The mourning was got, and the funeral was attended. But, all this

was done not without some mis-giving on the part of Elizabeth. However, E. concurred. When he returned, he said to Elizabeth, "You did quite right ; let everything be as our spirit friends direct."

At this point, my personal study of the question through this medium ceased, and I paused to reflect on what I had learned.

But space requires me to reserve this summing up for my next.

MARCH

J. D.

"SPIRIT FOOLS."

I desire to thank you for the free and easy account you have given of our division of the "April fools" in the "Household Words" of the 7th of March. Your statement ventilates the subject. On reading it, I thought you were a thorough "March Wind," fierce and cold ; but as necessary in nature as the "April Showers" for the production of "May flowers,"

I have a little garden:—a few days ago the Crocuses came up reveling in the warmth and sunshine, they looked very beautiful, but the fierce March winds came with hail—beat them—and they drooped; what a pity that the weather is so rough thought I, but no, all was right:—these Crocuses are forward plants, and nature is not ready to receive them:—shall I say we believers in spirit-power are like those forward Crocuses—we want every one to see the beautiful hue of the flower of immortality growing up from the root—but the season is not yet genial enough—we forward ones are assailed by the cold winds of public opinion, and the hail of the press—the flowers we shot up are damaged ; *but*, there are other bulbs in the ground, and up they will spring—then the April showers of truth will enrich the mind and spangle the garden with the golden buds of proof, and cover the fields of literature with the butter cups and daisies of Incidents, as proof that you, that I, that all will not be quenched in oblivion ; but that with minds as active as now, and bodies less gross than now, we may live on—live ever.

Proofs of spirit power, acting unseen on animate and inanimate substances are *continually* passing under my notice, and I would be a ninny in intellect, and in common sense; if I denied the existence of facts I am continually seeing, because at one time I denied that such things could be.

If you would like to see some of the phases of spirit manifestations, I would gladly endeavour to show you them. I frankly say, such men as "Hume" are few—but there are media in whose presence portions of the same kind of phenomena are frequently taking place in London. Only yesterday, I received a letter from the lady of one of our leading M. P.'s and the following is an abstract—"Some extraordinary manifestations have taken place in the presence of friends of mine—the Spirits were most powerful.---A scene at a dinner party was described to me as very wonderful—everything on the table was in motion, and the raps proceeded from *all parts of the room*—spirit names were given to several of the company, and they were very appropriate" &c.

Last Friday while I was sitting at a table talking about spirit power, a piece of rock Crystal about the size of a wall nut shot off the mantle-piece across the room, and lighted on the table I was sitting at.—I was startled, but *there was* the piece of Crystal and I handled it. Now bantering aside—we only a few years ago, laughed as heartily at the idea of the Sun taking our likenesses, and at a message being conveyed 5000 miles in a second of time, as some laugh at the proofs of spirit existence. We, as intellectual beings, seem now to be searching into the nature and properties of the elements we *cannot see* with our eyes—but, which under proper conditions we can feel through our nerves—and why not find Spirit at the apex of the pyramid—as we find man in his physical structure at the apex of the visible material world.—But I am forgetting my original idea of a simple letter—and therefore again thank you for placing before the public on the whole so fairly, the sayings and doings of the "spirits" before the 1st of April, 1857.

I am, Sir,

To the Editor of the
"Household Words."

Yours truly,

J. JONES.

PECKHAM.

SPIRIT-POWER CIRCLE, CHARING CROSS.

Tuesday, March 17th, 1857.

THERE were several strangers present; part were allowed to be in the circle, and part in the room not at the table. Many singular movements were made with the table. One of the strangers, a Doctor in medicine—very incredulous got round to see the movements, and placing his hands

and feet in particular positions, tried to stop the action ; — 2 or 3 times, he had to be restrained. His view was, we ought to have 4 holes made in the floor, and 4 iron spikes in the feet of the table to fit the holes ; and when in, allow the spirits, if there were any, to raise the table out of the holes—no thought as to injury of carpet, floor &c. seemed to cross his mind. —As the circle was breaking up—understanding the gentleman had recently lost a child, one of the members at once went up to the table and asked if there was a spirit present who knew the gentleman. 3 distinct raps came at the other end of the table. “Will you give the initials of your name?” “Yes,” by 3 raps. The gentleman now became all attention :—the alphabet was called, and at the letter F, a rap came. “Is that right?” The gentleman all eye and ear said,—“go on ;” the alphabet was commenced again and *a n p* were rapped out. It was then asked, ‘Do you know such a person?’ “Oh yes,” said the gentleman solemnly, it was his daughter recently deceased,—F. A. N. P. being her initials. To give a further test it was said, “Ask a *mental* question.” It was answered by 3 raps ; the father seemed thankful. “Ask another, that you may have additional proof so as to be still more satisfied ;”—but he had no question to ask till the spirits were rapping “Good night” to each of the circle ; he then having another mental question to put, permission was granted by the spirits, and on the question being put *mentally*, the answer yes, by 3 clear distinct raps, the gentleman declared to be correct.

PECKHAM.

J. JONES.

A FUNERAL DOCUMENT.

(From the New York Spiritual Telegraph.)

Dear Sir—The inclosed paper was drawn up some time ago at the dictation of Mrs. Martha Haggar, an old resident of Poughkeepsie, now eighty-four years of age. This paper was placed in the hands of a friend of Mrs. Haggar, with the request that he should read it at her funeral. That friend has since passed from earth, and the venerable lady wishes an audience for her sentiments, through the medium of your paper, of which she is an attentive reader. At her request, I send it to you for publication.

*

"By especial request of her whose Spirit once tenanted the mortal remains which are now to be consigned to their native dust, this brief recital of her earthly religious opinions is here made. While in the form, she related that during her early years she was faithfully instructed in the doctrine of the existing theology of the old Scotch Church, or Covenanters, and with earnestness sought to obtain an experience of the peace and comfort which was professedly enjoyed by others, from embracing this faith; but though devoted and sincere in the performance of her duties, she failed to find that comfort in the fruits of this profession which others, with less apparent zeal in seeking them, declared themselves ever in the possession of. Thinking that perhaps other formulæ of evangelical teaching might more nearly exemplify what she still hoped might prove the desired end of her religious hope, she subsequently became connected with the Methodist Church. Finding still, as she thought, the same lack of that fullness and perfection of what seemed to her should constitute a true system of religion, she afterward dissolved her connection with this body, and established fellowship with the Quakers; but the desire she constantly cherished of becoming acquainted with a more rational, and, as she felt, consistent faith, induced a still further modification of her views of truth, which she affirmed were not resolved into any thing like a settled belief until her attention was arrested by the presentation of truth as contained in the revelations of A. J. Davis, which system has since become widely known as the Harmonial or Spiritual Philosophy. In this she declared that for the first time throughout the long life she spent in seeking spiritual light, she found what satisfied the most ardent and intense desires of her soul, in the form of religious truth. Now it was for the first time that she saw God immutable in his perfections, and the impartial distributor of equal justice, according to his deserts, to each and every creature throughout the universal family of man. Under the influence of the clear simple and beautiful teaching of this new faith, her mind expanded in love and charity toward all classes and conditions of humanity, enabling her to kindly admonish the erring and fallen with the gentle reproof of "Go thou and sin no more." Feeling that to whom much is given of moral strength to withstand the enticements of temptation, the more sympathy and consideration should they exercise toward the less favored of their unfortunate fellow-beings. The doubt, darkness, and uncertainty which had hitherto beclouded the pathway of her religious life, respecting the certainty of the soul's immortality, now, under the elucidations of the harmonial revelations, banished, and gave place to the most blessed assurance of the soul's future unending life of progression which she could possibly have wished to realize. She contemplated her change with an unwavering conviction that there is no death, and that the mere putting off the mortal, is for the freed spirit to clothe itself in the bright habiliment of an inconceivably glorious and eternal life. To all those who have lived in such a faith, based on a full and tangible realization of the soul's eternal and progressive life, no bitter thought of anguish, no scalding tear of affection, no heaving sigh of grief, can possibly attend the event that takes from their embrace the visible presence of one who was nearly allied to them by the tender ties of kindred or affection. Patiently awaiting, therefore, the times when to us, like her, the grave

shall prove the open door to our higher life, the Spirit land, we now commit to earth that which was from it at first, knowing that the spirit which once animated the mouldering ashes, is now at home and at peace in heaven.

This brief sketch of the thoughts and feelings of our friend was written at her request long since, and by her sanctioned as being a correct outline of her struggles and desires for a religion that was not lost in forms and ceremonies; and when the harmonious truths were revealed, she stripped herself of all prejudices, and embraced them with eagerness and delight, as being what she had long desired; and as she expressed, it was like putting off an old worn out garment, and attiring herself in a robe of surpassing loveliness; and her heart was drawn out in thankfulness, and the aspirations of her soul were heavenly and divine."

WOULD IT BENEFIT THE CAUSE?

Since we commenced our voyage on the ocean of public opinion, with our little native ship, we have had presented, as cargo, several messages which we deemed unsafe, and unnecessary, for a calm, rapid sail. We allude to critical notices of the mode of advocacy pursued by different correspondents. We have repeatedly suppressed them, because, in our humble opinion, they would *not* benefit the cause. We do not however, profess to be infallible, but we would seriously ask, even the writers themselves, after perusing the following which we submit as specimens, to answer the question we have put as an heading:—viz "Would it benefit the cause."

No. I

This question is the most legitimate and sensible that a rational being could well put. It is therefore greatly to be regretted that your correspondent "Senoj" in No. 10 (Vol III.) should have treated it so cavalierly, as it is by such conduct that the boldest champions of spiritism bring it into discredit. No doubt there is much chaff mixed up with modern preaching; but it must likewise be confessed that the spirit manifestations of our day contains, as yet a great deal more chaff than wheat; and if they tend to produce the temper of "Senoj," the question certainly, most pertinently applies: "of what use are they?"—How much more worthy of a good cause would it be "in meekness to instruct those that oppose themselves" 1 Tim. ii, 25.

SINCERITAS

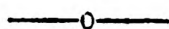
No. II.

Your correspondent "Sinceritas," in his article "What is the use of Spirit Manifestations," No. 4, Vol. iv., appears to have mixed up sectarian bigotry

with much that is true. If he wishes to investigate sincerely and can obtain communications from a high class of spirits, he will be taught, that before he can expect his *ipse dixit* to be appreciated, and not looked upon as idle wind, he must take his stand on a much firmer and higher basis than an Athanasian creed. Does he consider those only as legitimate scruples which occur to individuals without the pale of that church holding such an antichristian creed. Let him prove himself first, to be one of the "very elect" and that he is not in the eye of Infinite wisdom and Love, so dark, as the Unitarian, the Deist and Rationalist. Let him not sit down and lament, that frivolous wicked men are attracting, by the laws of affinity such spirits only as are akin to themselves forgetting that he perhaps may be doing that for which he has judged his Brother.

I think that those who have been favoured with the highest-class manifestations will agree with me, that one of the great objects of spiritual communication with man, is to root up and destroy that sectarian spirit which so much prevails in the christian world.

II. B.



Poetry.



AN EXTRACT FROM

"THE POETRY OF HOME."

BY GOODWYN EARNBY.



Give me a home with garden lawn around —
 The sweet grass mingled with the flower-decked ground,
 Let its slope gently to the soft-breathed south,
 And quaff its warm draughts with a thirsty mouth;
 Let a green valley fair before it spread,
 And through its meads a bright blue stream be led;
 Let high hills rise beyond, and a calm sky
 Bend o'er and hide the neighbouring town from eye,
 And be it roofed with thatch, or slate or tile —
 It matters not — so it has rustic style;
 Let a small wood behind it lift its leaves,
 At a healthy distance — yet above its eaves;
 And let a winding path amid the trees

Lead to quaint seats and powers of shady ease, —
 Where brother bards might list the cushat's coo,
 And tune their thoughts to amorous accents low,
 Or wander through the undergrowth of nut,
 And hark the nightingale at evening shut ;
 And then within let woman fair be found —
 Queen of the Hearth — with household honours crowned !
 The Lady of the Board — supremely sweet —
 Whose daily duties sandalangels' feet !
 Companion — Counsellor ! a shield from strife !
 Home's Queen ! Man's help — a loving faithful wife ;
 And let glad children play her steps beside —
 Girls, gentle, grateful — boys, with noble pride :
 Tender yet brave — gleesome yet thoughtful too !
 Branches whose trunk shall joy in buds that blow ;
 And then, what else can heart desire in home —
 What other light should aid dispelling gloom ?
 Save some sweet instrument whose tunings choice,
 Should sweetly mingle with the minstrel's voice —
 A few fair sketches of earth sea and sky :
 Pencillings of distant friends to bring them nigh —
 A little library of spirits rare :
 Earth's great historians and sweet singers fair —
 Kind saints — old sages — souls who cannot die,
 But in their thoughts live on immortally :
 Home's Friends ! — its purifying element —
 Who teach us wisdom — industry — content ;
 With such a Home, O who would envy wealth !
 With such a Home, and competence and health !
 O give me such ; no marbled dome should rise
 A truer temple grateful to the skies !

— * * * —

There is a charm about the name of Home
 Which sweetly greets us wheresoe'er we roam ;
 Its sounds of happiness, it fills the ear
 With mellow utterances of accents dear,
 And with a grateful though a mournful strain
 Repeats sage saws we ne'er may hear again ;
 Its very name, as though with wizards wands,
 The withered ghosts of bygone years commands :
 Sounds like the jingling of those silver keys
 Which open memories' hoarded treasures

HOPE IN BEREAVEMENT.

(EASTER VERSES.)

She is dead—O bitter word !
 She is dead ! our hearts are riven :
 Her loving tones no more are heard
 In counsel wise, so kindly given.

Dead ! and shall we never meet her,
 Her—whose prayers for us have striven :
 Shall not our souls in converse sweeter
 Than e'er on earth, yet meet in heaven ?

Dead ! not so, on spirit-wing
 She hath 'scaped the body's prison !
 Homeward flown, in joy to sing
 Before the Throne where Christ is risen.

T. S.

 Correspondence.

To the Editor of the Yorkshire Spiritual Telegraph.

SIR,

My last contained a short account of an experience we had which I thought at the time might be useful, but you have so many talented contributors now that it is not of so much importance for me to write at any great length. My spiritualism is not a new thing, but began about sixteen years ago, with the same class of spirits I now communicate with through a medium. I was then powerfully operated on as a speaking, or as the spirits call it, a "shouting medium," and thus preached the doctrine of the coming of the kingdom of God on the streets of many of the great towns and cities of England and Scotland with marvellous power and evident inspiration. Luther was at the head of the movement and David says that it was Luther that told him of me first. Ridley, Cranmer, and Latimer were constantly in attendance and spoke through me at that time; and they were among the first names that were announced to us through the table movement. I subsequently joined the Mormons, and consequently lost my previous acquaintances, and became subject to the inspiration of a class of good spirits, but not so intelligent, and on the other hand to the annoyance of a class decidedly bad. After which I threw up spiritism and all profession of religion and tried to live without God or any recognition of a spiritual and future state.

Then came another time of reformation and refreshing from the presence of the Lord, and in 1851 when I published the tract I sent you on the "Spirit manifestations" I was retracing my steps back to the standard I had left for some years. But then I fell into the error of supposing that the higher intelligences did not communicate through tables, rapping, &c. This I found to be incorrect when I tried as the very author of my highest inspirations began immediately to communicate with me in that way through other mediums. Without exercising any direct mediumship myself, — I am much favoured with being connected with one who is an excellent writing and speaking medium, and with whom I first began the tipping process. The writing method is not much used by us now, indeed, except in particular cases, the communications are made more promptly by speaking. The spirits cypher, draw, sing the pure version of the Psalms and other parts of the bible speak in an unknown tongue and interpret them, and give lengthened discourses of their own experience since they entered the spirit world through J. G. We are just receiving from Ridley a communication respecting his own and Cranmer's experience in passing through the lower heavens to the fifth where they now dwell. It appears that all spirits traverse the inferior heavens by a slow process at first, however high they may be destined to ascend, in order that they may learn and enjoy the beauties of the celestial scenery as they pass along — this leaves them times for reflection, enjoyment and learning. Burns tells us there is a mark put upon each at the beginning of the journey, indicating which way they are to go, and where they have to stop, and that they are conducted, or rather directed by one group of spirits after another until they come to the end of their journey, where they meet with other spirits in the same stage of advancement as themselves. They afterwards have the power of visiting the lower heavens, or this earth almost instantaneously, but they cannot ascend higher without special permission. He says there is little in the first and second heavens very noticeable; the inhabitants are simply out of pain, but do not enjoy positive pleasure until they rise to the third heavens, or paradise, where the beautiful and enchanting scenery of the celestial world has its commencement. Of course, below the line where the first heavens commence, begin the eight stages of penal chastisement and positive torment, graduated according to the state of the offender.

As spiritual teachers, it is as much our duty to express freely our information on this subject, as to describe the beauties of the heavenly regions according to the exact intelligence we receive.

Burns say some of the best of the poetry he has made in the heavens, has been translated into the higher dialect, and meets with much approbation. He has given us several specimens of poetry in broad Scotch, full of quaint and curious similes, which, as he said, many would be delighted with, who would hiss like snakes if you mentioned religion to them. The quaint and curious figures he used, certainly made us laugh at the time, but I thought it better to request him to use good Saxon, which he will do for the future. Both David and Burns have promised a lengthened detail of their perigrinations and experiences, after Ridley has done with Cranmer's and his own, some of which, perhaps, I may send you either to publish or otherwise as you may deem right.

A. GARDNER.

Communications from the Spiritual World.

Question. What analogy or difference is there between the spirit manifestations of the present day and those of the "Witch Endor" thro' whom Saul raised the spirit of Samuel and for which he appears to have been rebuked and punished?

Answer. "It does appear that those believing in the scriptures are altogether wrong in supposing that Saul was rebuked specially because he had requested the Witch of Endor (who was a medium) to summon the spirit of Samuel. It appears rather that he permitted the spirit of the good old man to come to rebuke Saul, that such a manifestation might have greater power and force upon the mind of the wicked King than if he had been answered by dreams or by any other sign. You must look at the previous conduct of Saul and remember that through his wickedness the Lord had *departed* from him, nor was he permitted *by any means* to be further directed, but only that the spirit of Samuel should inform him that his wicked course was at an end and that in so short a time his soul would be required of him. No doubt this witch, through whom Saul enquired, was a medium for far inferior spirits than Samuel's; yet the latter on this occasion (as an exception) was permitted to come and manifest the power of God through this woman.

There were many ways by which God spoke to mankind, which appears to be entirely overlooked by religious people. Do they think that the power of God is less? Or is it possible they can believe that mankind does not now require such spiritual calls, for they are even more rebellious than in those days inasmuch as their privileges and advantages are far greater now than then.

It is sinful to hold communion with *evil spirits*, or with any spirit that does not confess God's everlasting power and existence and His son Jesus Christ; but with those who do, it is good for man.

PHRANO."

JUST PUBLISHED.

A COMMUNICATION FROM A GROUP OF SPIRITS.

Price 4d. per. doz.

PRINTED AND PUBLISHED BY D. W. WEATHERHEAD, KEIGHLEY.

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SATURDAY, APRIL 18, 1857.

[Price 1d.

THE DOCTRINES, DEMONSTRATIONS, AND DIFFUSION OF SPIRIT-TEACHING.

V.

1. The developed human spirit is perpetually extending its knowledge of truth—is constantly examining its own perceptions—incorporating with its former knowledge all its new discoveries—bringing together scattered truths,—and continually rejoicing in the consistency and harmony of all truth. Keeping this in view,—let us carefully consider another order of analogies—another train of mental reflections which are particularly suited and adapted, to show the striking and beautiful agreement which obtains between spirit-teaching, and all the other ordinary means designed by God, to be employed by men for carrying forward, the development of the human races upon the earth—which shows the perfect harmony which exists between spirit-teaching and all the other departments and operations of Gods' moral government of the universe. To judge of these analogies, and of Gods' moral government of the universe, we must endeavor to understand the character and nature of the human spirit. We must investigate the character and nature of the immortal human spirit; and recognize its attributes, its wants, and the means which God has appointed to develop and supply them. There is nothing, however, of which men in general know so little, as of their own spirits—as of themselves. They know incomparably more of their own material organizations—of the forms, powers, qualities and laws of the matter which surrounds them, than of their own spirits—than of themselves—to which matter was formed to be the manifesting medium—the minister—the passive instrument,—and without which the beautiful earth would exist in vain. Of course no sane reflecting man, is, wholly a stranger to the human spirit, for the spirit is himself—the spirit is the essential man; and he cannot but be conscious of some of its most obvious workings—of some of its distinguishing characteristics.

tica,—and of some of its deep and never-satisfied wants. But to many the human spirit—the real selfhood of man—is a mere misty idea—an obscure chaotic entity—a dark bewildering conception. The Divine affinity of the human spirit with its eternal Father—its moral and spiritual powers, attributes, and wants—the purpose for which its faculties were formed and bestowed—its connection with futurity,—and the dependence of its whole happiness on its own development, right action, and progress—these grand and all-important truths, though they might be expected to absorb the careful attention, and the deep consideration of all men, are to many little more than mere vocal sounds; and to none of us those grand living realities which they are yet to become.

2. The conviction of immortality—the belief of the unlimited and immortal nature, and of the perpetual progress of the human spirit towards perfection—a conviction without which men are poor indeed—remains in a great degree to be formed and developed. This conviction is lamentably weak and wavering in multitudes of men. To vast multitudes of the human races the idea of the human spirits' existence, beyond its separation from its physical frame is a mere obscure fancy. To millions upon millions it wants substantial reality. The idea of human beings existing—as pure immortal spirits clothed with spiritual frames—existing without those palpable bodies which men possess in the present state, they view as mere fictions of the fancy. What they cannot see or touch with their outward senses, appears to them as unreal and fabulous. And besides there are multitudes of human beings, who rashly and ignorantly, pronounce that man a mere sick-minded visionary, who speaks distinctly, hopefully, and joyfully of his future existence—of his triumph over physical decay—of his immortal progress—of his perpetual development—of his eternal happiness. This ignorance and skepticism as to the nature and immortality of the human spirit, are indeed, degrading, melancholy, and lamentable. This is certainly sad and mournful—this indeed is a great calamity, but let us not be dismayed; for,—how can men who are constantly steeped in physical pursuits—who are constantly immersed in mere tangible interests, and who cultivate no acquaintance with their own immortal faculties and powers, be able to comprehend, without some kind assistance, the human spirit states of existence, and the science and practice of spirit teaching?

3. The great majority of men have as yet, no just conception of their own inherent dignity and worth—of their own immortal importance,—have no just and adequate respect for themselves; and of consequence, no just idea of the dignity and worth of their fellow-men, and of the reverence and respect due to all human beings. The true spiritual influence, the elevating love, and the irresistible moral attraction which should move, bind, and unite men in the beautiful bonds of mutual brotherhood and concord are thus wanting; and accordingly, instead of that all-comprehensive philanthropy, and that all-powerful and all-pervading benevolence, which should include the whole human races, and consist in the calm, constant, persevering purpose and action, to promote and advance all the interests of humanity, we have only a mere outward conventional courtesy, and a cold selfish calculation, which only embraces a narrow circle of human beings, and the physical gain of individuals. Men professing a passive, be-

lief in Divine revelations, and in the hope of immortality, see nothing in themselves or in their fellow-men to waken and stir them up to energy of action in the paths of philanthropy and benevolence ; and to produce the necessary union of aims and interests among men. Multitudes of men see nothing in themselves, or in their fellow-men, to entitle them, to the all-absorbing attention—to the all-grand consideration—to the high cultivation and elevating training which spirit-teaching demonstrates to be the rights of men. No man in the physical state, can as yet, accurately conceive and comprehend, the all-persuading grandeur of eloquence which men thoroughly impressed with the inherent dignity, and immortal worth of human nature, would bring to bear on their fellow-men. Happy, happy indeed, are they, even in the present life, who have earnestly begun to perceive and comprehend the inherent dignity and immortal worth of human nature, and in whom the pleasurable contemplation of the vast theme, has awakened the necessary reverence and respect of themselves and their fellow-men.

4. We are authorised by the consciousness of our own spirits, and by the principles and doctrines of spirit-teaching, to maintain and promulgate the views, that nothing can cause men to love and respect themselves, and their fellow-men aright, but the accurate comprehension of the inherent dignity and immortal worth of human nature. We must accurately conceive and comprehend the transcendent dignity and immortal importance of humanity. We must clearly see, and acutely feel, that human nature is more important,—is more worth in itself than all the physical universe, viewed apart from humanity. We must see and feel the immeasurable importance of the human spirit, and that beings who shall live for ever deserve and demand our best attention, our sincere reverence and cordial respect. "Man in every condition is great. The physical, intellectual, moral and spiritual grandeur of human nature demonstrate the absolute insignificance of all social conventional, and artificial distinctions. Man is physically, intellectually, morally and spiritually great, whatever may be his position in society. No calculation can compute—no thought can comprehend—no science can measure, the GOD conferred grandeur of human nature.—Man is the image—the son of GOD, and therefore no bounds can be fixed to his development—to his progress in divine knowledge, wisdom, goodness, and love of truth." Until we comprehend and espouse these pure and lofty principles and doctrines of spirit-teachings, we will continue to calculate, consider and embrace the great rights and interests of humanity, with dark apathy and cold indifference.

5 It may indeed be truly said, that spirit-teaching has done much to waken, quicken, and cultivate true philanthropy, and genuine benevolence among mankind ; and that it has taught and caused men to reverence and respect themselves and their fellow-men, and to make considerable progress in comprehending the spiritual brotherhood of the human races. Indeed, among the multifarious blessings and benefits resulting from spirit-teaching, the fresh fervent sentiments of reverence and respect with which it induces its converts, to look upon all the human races must be certainly regarded, as of the greatest importance ;—the new interest which it wakens in developed men towards the whole human family ;—the new importance which it gives to compound human nature ;—the new and

hopeful relations which it is beginning to establish, between the past and the present—between man and man, nation and nation, must be certainly regarded, as of paramount importance. Spirit-teaching has as yet, only, as it were begun its beneficent work of human improvement; but in these respects it has originated a mighty revolution, which will slowly and silently spread itself through all future human society; and which will never slumber nor stop until new and better bonds unite all the human races. Under the influence of spirit-teaching—which reveals to men the knowledge of their own nature—the foundation of a new order of human society is securely laid; and the superstructure is surely though slowly advancing.

6. As yet spirit-teaching has done little compared with what it is to do—with what it shall really do—in diffusing the knowledge of all truth—in establishing the true bond of union between men—between nations—between the whole human races. The old bonds of human society still continue in a great degree in force. They are physical self-interest, compulsion, and the fear of punishment. The true bonds of human society, which are the love and the knowledge of duty—the love and the knowledge of right action—the voluntary choice of the true and the good, in their own account, and the mutual reverence and respect of humanity, calling forth mutual and never-failing acts of pure philanthropy and powerful benevolence—these Divine ties—these true bonds of man to man, are as yet little known amongst the highest developed men upon the beautiful earth. These great truths—these enduring ties must be recognized and comprehended in a new light—must be brought out from their present obscurity and neglect, by the increased diffusion of spirit-teaching. Human nature—all human beings—the whole human races—must be regarded with an interest, reverence, and respect hitherto unfelt; and the rights and claims of men must be recognized and established. Such are the principles and doctrines of spirit-teaching. Our ignorance and skepticism, as to the inherent dignity and immortal worth of our own essential natures, cannot obscure the bright light which spirit-teaching sheds on our spirits, and on the future prospects of mankind.

BELFAST.

JOHN SCOTT.

EXTRAORDINARY "SPIRIT" AFFAIR IN PARIS.

The following extract is being copied by most of the Newspaper press from the "Court Journal" and will, we think, serve to shew how greedily those who are ignorant of the subject, catch, even at shadows. If the conjectures of the editor of that paper, respecting Mr. Hume's disappearance were partially true; the circumstances under which he labored would have justified his proceedings. Who would wish to spend their time and talents amongst such disreputable characters as those who would invite you, as friends and then Judas like, seek to sell your reputation to gratify their appetite for "clever impostors." Surely the editors of these papers will cease to accuse Mr. Hume of being an impostor and transfer their charge to the characters alluded to, giving Mr. H. credit for detecting their imposition:—

"Mr. Hume, the all-hearing all-seeing spirit-rapper, is gone suddenly, without warning. Many stories are afloat respecting the cause of this abrupt departure amid such striking success, when Paris was just filled with his renown, and even from the pulpit had threats and warnings been launched forth against those who dared to frequent his company, or believe in his incantations. Some newspapers have declared that he is gone to America in search of his sister, whom he pronounces a more powerful medium than himself; others that, in consequence of some of his tricks having assumed the character of *tours depasse-passe*, he had been forbidden to practise his deceptive arts upon the high personages whom he had chosen, on pain of *procès-verbal*; and that the famous metamorphosis of the Princess Mathild's pocket-handkerchief into a *living scarfs-brus*—after which exploit the practitioner had fallen into catalepsy, and remained senseless for five hours—had awakened certain scruples and suspicions in the minds of those who had witnessed the feat, which had caused his exclusion from that circle of society. Nothing of all this is the case, and your readers may be assured of the truth of what we are about to relate, and of the adventure being the whole and sole cause of the abrupt departure of the discomfited wizard.

A few nights ago a grand *seance* had been prepared for him at the house of one of the principal officials about the Court, who had witnessed the diverse experiments made at the Tuileries, and which, although failing to convince him entirely, had yet not left him wholly incredulous. The company was limited, and of the first water. The names had all been submitted to the practitioner—those of Eugene Guinot, the *feuilletoniste*; General Baraguay d'Hilliers; and Nadud the composer were rejected; all of them atrocious unbelievers, wretched infidels, and scoffers, wholly devoid of all sensibility or imagination. Numerous were the experiments tried, and all, as usual, eminently successful. The *accordion glided*, as usual, from knee to knee, all round the circle, and played the tunes most loved by the inquirers; the *bell wandered round the ceiling*, and rang its merry peal or tolled its doleful note, according to the will of any member of the company who choose to command it. But the wizard had promised that night to evoke the spirits and render them visible to the sight, and every preliminary experiment was attended to with impatience, so great was the hurry to witness the crowning masterpiece of the performance. The lights were all extinguished but one, a solitary wax-taper on the mantelpiece, behind the figure of the practitioner, which cast its long, gigantic shadow on the walls and ceiling of the room. The silence was complete; some of the ladies crouched behind their neighbours, and resisted the temptation to faint only by reason of their curiosity; others stared around hoping, yet dreading, to see something awful and terrific, that they would be driven to hysterics. The voice of the wizard was heard, amid the silence, demanding whose spirits should be summoned to appear. A faint whisper, from a distant corner, thrilled through the room—"Let it be Socrates, the greatest of philosophers!" A pause ensued—no objection or opposition being manifested, the wizard raised his arm, and waving it towards the door, solemnly bade the spirit of Socrates appear and stand before him. Again the silence was resumed, and the wizard remained, with extended arm and muttering lips, gazing towards the door.

It slowly opened; and amid the utmost terror, the company beheld the entrance of a figure, enveloped in a kind of floating drapery something like a winding-sheet, which advanced with noiseless tread over the carpet, and stood before the conjuror. The white and flowing beard, the bald head, and crushed nose were unmistakable—Socrates stood, as in life, in the very midst of that gay and frivolous circle, evoked from his slumber of centuries to furnish sport for a Parisian *salon*! The awe and terror of the company was at its highest, and the figure glided back in silence while yet the effect produced was at its culminating point. When it had disappeared, compliments, of course, poured in upon the operator, who, shaken to the very finger ends, could not help expressing his surprise at the unusual promptitude with which the summons had been answered, and, full of the excitement of unlooked-for success, yielded to the entreaties of the same voice which had spoken before, and which now implored the evocation of Frederick the Great. The wizard again stretched forth his hand towards the door, although doubtful if his electric current would be strong enough to accomplish two evocations so rapidly one after the other. He was observed, however, even in the dim light of the apartment, to turn deadly pale as the door again opened at his summons, when he called aloud for Frederick the Great, King of Prussia, to appear before him. The moment's pause was truly awful. By degrees amid the shadows of the room could be seen gliding through the doorway, a short figure wrapped, like the one which had preceded it, in a kind of winding-sheet clinging to its limbs, and held around the waist by the grasp of the hands. The face, however, was undeniably that of the great hero, and the head surmounted by the little traditional cocked hat which makes every Prussian heart beat with gratitude and loyalty even to this day. The figure advanced, as that of Socrates had done before, close up to the magician, and there stood still and motionless within a few paces of the chimney. Presently, the excitement if the magician became intense, the perspiration rolled in huge drops from his forehead, and his teeth chattered. "Enough, enough—begone depart!" said he, in a hoarse whisper, as the eyes of the figure glared upon him with a fierce and menacing expression "Begone, I say!" repeated he, in a hollow tone, as the figure still stood motionless, in spite of the command. In another moment, however, the spell was broken. Rousing himself by an effort which, considering the circumstances in which he was placed, may be regarded as sublime, he suddenly exclaimed, "I have been made the dupe of some mystification," and stepped close to the figure which had still retained its menacing expression until that moment, when a loud and uncontrollable laugh burst from its lips, and it exclaimed, "What! don't you know me? I am Nadaud, and here is my friend Socrates, otherwise Marshal Bugeaud d'Illiers, ready to appear again whenever you choose; and close at hand is my comrade, Eugene Guinot in life, and Alcibiades in death, waiting to be summoned after me, as he would most assuredly have been, had I been able to follow up the joke." You can just imagine the effect produced by the discovery of the mystification. Mr. Huine was struck powerless and dumb; when he recovered he begged it to be remembered that he had been the first to find out the deception, and asserted that the spirit summoned would have appeared, for that he does in reality possess the faculty of raising them. In a few mo-

raents, however, he disappeared, and the next day we heard, without astonishment, of his sudden departure from Paris. It seems that the three *mauvais plaisans* who had been excluded from the company had been determined to revenge themselves; and with the assistance of a *confrere*, aided likewise by the false white beard of Socrates and the cocked hat of Frederick the Great, had almost succeeded in duping the operator, had it not been for the uncontrollable laughter of Nadaud, which betrayed the whole conspiracy.

This is the story told of the sudden desertion of the camp by Mr. Hume. Time will show us if it be truth, for he has promised to return; and should we not behold him according to this promise in the space of three months, we shall know what to believe and what to doubt of his mysterious power."

In all that relates to Spirit-power manifestations—Newspaper editors are afraid of calling things and persons by their right names: In the foregoing statement, the extraordinary phenomena taking place in Hume's presence, is briefly stated; but wizard, conjuror, magician, practitioner, are the usual terms applied to the medium: as in the apostles days, giving credit to the man instead of the spirit or spirits who effect the wonders. "Why look ye on us as if by our own power we had made this man walk" was said by Peter while the crowds were gazing on the spirit manifestations:—how like the present day?

We cannot but observe, how the main incidents of the phenomena, transpiring in the presence of Hume are huddled into some six lines, whilst the narrative of the discreditable conduct of three men excluded from the company, occupies about one hundred lines. In fairness to all parties the incidents should have taken the one hundred lines, and contempt for the three men tersely expressed in six. We trust that shortly the Parisian Spiritualists will muster courage to give the public clear and ample details of those incidents which are so rousing the materialists of France.

PECKHAM.

J. JONES.

THE GOSPEL OF TO-DAY.

BY THE "STRANGER" MEDIUM,

The soul of man is immortal for these cogent reasons: Mind, Matter, Power, Energy,—all things point to one centre, in a word to God, who is alone immortal, Eternal, unchangeable; Why? Because He is the only sufficiency—the only steadfastness. Hence he is the point from whence all things emanate and consequently toward which all things must return. Mind is God, God is mind, mind alone is unchangeable. Mind makes the man. Man resembles God because he is mind finite and incarnate, therefore is indistructible. Power resides alone in

mind, mind sustains positive relations and hence governs matter;—these are modes by which it executes its office, or by which it comes in contact with that which it governs—elements connecting the mental with the super-physical and that with gross matter. What then prevents mind disrobed of matter, governing matter still? Nothing! Accordingly spirits communicate; immediately the gift of God through nature is established and men see the dawn of the “good time coming.” Spirits teach ten thousand doctrines, why? Because there are infinite diversities, and difference between men in the flesh and therefore when the coil is thrown off. But why is this so? Because God determines to demonstrate progress in all things.

After death, man goes to spirit land. Spirit land is the second Grand Sphere of Human existence. The second sphere is divided off into lesser spheres variously computed from seven to twelve. These lesser spheres are divided into seven Circles each, and spirits often speak of spheres when they mean circles. The mental calibre and moral attainments of each spirit determines to what section he belongs hence the gospel of to-day is by spirits taught from twelve general standpoints, as there are twelve general orders of spirits now communicating to us.

Spirits out grow their errors as they ascend the plane. By and bye the soul outgrows all its previous errors, and commences its progress on the positive plane of Being, and wherever mortals possess capacity to understand their teachings—which by the way, is not until every theological prejudice is suspended, and when properly unfolded and mediums are properly conditioned, then the higher orders of intelligences communicate truths of a nature far beyond the reach of the ordinary minds of earth, as the records of the Sacred Circle of London will prove.

This Circle meets weekly at Dr. D.’s and splendid truths are given from the upper Circle.

APAX.

[Will be acceptable. Ed.]

Correspondence.

To the Editor of the Yorkshire Spiritual Telegraph.

Sir,

I have had the opportunity of receiving some wonderful communications in writing from Dr.’s Combe and Mesmer; also some equally good ones from a departed Brother of my wife, given by mental impressions through her as the medium; and severe pain of body removed by simple advice, after two or three days suffering, and restless nights.

Of course we felt thankful for such a communication and it caused us to be a little more earnest in the cause of Spiritualism, although not possessing that pow-

er to convince which attends the more wonderful manifestations of moving Tables, rapping &c. &c.

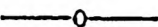
The examination of persons labouring under disease and the result given through the medium in writing, with the prescription for the patient—was pronounced by both a Doctor and Chemist who were present, as wonderful, knowing that the medium could not, either make an examination, or give such information without an unseen power aiding.

If the above is worth notice in your Telegraph, you are quite at liberty to make use of it.

PRESTON.

G. S.

[We are obliged to our friend for the above, and trust he will take courage. The "more powerful manifestations" are not always the most useful. We have an excellent article on this subject in No. 11. "Confessions of a truthseeker," to appear in our next. It is worthy of a careful perusal. Ed.]



Poetry.



BY GOODWYN BARMBY.



I ! I ! who am I ?

A speck on the dusty roadside dry ;
A passing breath on the viewless air ;
Here and there, in the Everywhere ;
A little sound and a little stir,
And the print of the foot of a sojourner.

I ! I ; who am I—

Child of the clay who am passing by !

I ! I ! who am I ?

A spark from the star wheels of the sky ;
A breath which the winds bear far
And wide ;
A voice whose echoes ever abide ;
Not dust below, but a light afar,
With the flash of the trail of a traveller.

I, I ; that am I—

Heir of the joys of the upper sky !



Notices of new Publications.

THE COMMUNISM OF CHRISTIANITY. Part. I.

Weatherhead, Publisher, Keighley.

This work, which is published by authority of the Communist Church, is intended to be an exposition of the relations of Christianity to Communism. Part I, now before us is devoted to show the Communism of Christ, as manifested in his personal history and deduced from the spirit of his doctrines. "It has been an error," we are told, "on the part of many to regard Communism as an anti-christian manifestation. Those professed christians who do so, little know the history of their own Church in its purest periods or the real tendency of pure religion and undefiled before God and man." The other parts of the work, we are informed, will treat of the Communistic constitution of the Hebrew Church of Jerusalem; of the obstacles to the spread of the Primitive Communism of Christianity in the Gentile Churches, eastern and western, papal and protestant: and of the relations of Communism to the churches of the future. We can only add that if the work is completed as it is commenced it will be the most comprehensive publication which has appeared upon the subject of which it treats. The comparative dearth of its price is rendered necessary by its limited chance of circulation. To those who have relished the pages of the Paraclete which have appeared in our columns, we especially commend it.

Communications from the Spiritual World.

COMMUNICATION FROM A GROUP OF SPIRITS.

1. FAITH.

No sooner is the word faith pronounced than the idea is at once prevalent in the minds of sceptics, that the men who use it are fanatics or visionaries, just because they happen to be unable to comprehend its import; their minds have been corrupted by the false teachings of those who have been misguided by the equally false practices of men who have erred in their judgements of the real nature and proper use of faith.

Faith, as the apostle says, is the substance of things hoped for: it is an internal realization of the approaching external manifestation of things to come: without this inward testimony, life would be a dreary lot to any mortal.

We cannot accuse the present generation of being entirely void of faith; but alas, it is that kind of faith which is productive of vice and misery of almost every kind. It is faith in gold bags and transitory fame which are but phantoms. Mankind would cease to toil for daily bread if it were not for this inward witness—this faith in the interior sight—or, what men generally call, hope.

Faith, as it is too frequently understood, might imply a state of dormancy, whilst in truth, without faith, man would be a dormant creature: indeed, let those who decry all faith and those who regard faith as separate from works, shake hands, and in so doing, may the scales fall from their eyes, and may they behold the beauty and harmony of God's works, and discover their own duty, and be blest with wisdom to execute it.

It is true you may be accused of an excess, and perhaps not always without some apparent reasons for so doing; but whilst it is your duty to guard against excess in faith, it is equally your duty to exercise that discretionary power which Infinite Wisdom hath wisely gifted every human being. Faith, though liable to abuse, is still a great essential to man's happiness. Let your zeal be tempered with wisdom; cultivate a feeling of faith in truth; though error may seem to prevail for a time, yet finally it will be its own destroyer.

Nothing is so destructive to progress as doubts and fears; no man can labor with proper diligence whose mind is engulfed in anxious doubt, nor can he prosecute the labors of life with a tolerable degree of success without that necessary ingredient, the stimulating power of faith. It was faith that enabled Peter to walk upon the sea. It must be by the exercise of faith that you can reasonably expect to make progress in your labors in this righteous cause.

The saying, that without faith it is impossible to please God, is only another form of expression for saying that without faith it is impossible to discharge all your moral duties and social obligations. It is a great, and it is a necessary element in any reform, and must not be abandoned nor discouraged by you. It is not however an idle faith that we wish you to cultivate, but rather a living faith, in which each must perform his own part.

There is work enough for all, and each will find his faith stronger and his mind more at ease by entering upon this work in good earnest. Remember, the beginning of a new year is a favorable Data for an extra effort.

How many of you are laboring with that zeal which is worthy so noble a cause? or how many of you are striving to comprehend its great advantages? Is it nothing to have the privilege of knowing that those whom you once loved and whom you supposed to have taken their final flight, are still watching over you, trying to influence you for your present good and future welfare? Only think of the joy and comfort you might carry to the bosom of the bereaved parent, the helpless orphan, when you have once established this truth on the mind of the public generally.

How many parents have dragged out a miserable existence by countenancing the gloomy thought, that their darling offspring—when born into the spirit-world—are forbidden to hold further intercourse with the inhabitants of your earth-sphere; alas for their ignorance, it adds gloom to their fears and withers the bloom

of every thing in God's creation. But this, like all great movements, requires faith in its accomplishment, as well as courage to brave the sneers of a sensual people. Faith then is a mighty requisite though only a component part of the great whole.

2. HOPE.

The nature and operation of hope may be conceived by a cursory glance at your proceedings in any ordinary affair in life. What could induce you to attend here sabbath after sabbath if you did not hope to receive some information on matters which have long been shrouded in mystery and to witness phenomena which though believed in as a thing of the past, is nevertheless regarded as a phantom by the bulk of mankind. It is hope that gives an impetus to the latent energies of the weary traveller. It is hope that animates the bosom of the tender-hearted parent to prosecute his daily labors in support of his half famished offspring. It is by the exercise of hope that you will be enabled to brave the cold formula of professing christendom, and the equally cold dreams of the scientific professors of your day. You have need of the genial influence of hope to give life and energy to all your efforts in so noble a cause. Without hope your labors would be a task, and the probability of our success be very doubtful. It was hope that inspired the ancients with holy zeal on behalf of their spirit revelations; by the exercise of hope they were enabled to persevere in laying the foundation for succeeding generations to build up a holy trust in, and communion with their heavenly Father through his ministering spirits.

We must acknowledge that in taking a transient view of the great bulk of mankind, there is much to destroy hope, and to create despair; but we must also inform you that the germs of truth are being sown broad-cast by many who cannot at present conceive the nature of the fruit which will ultimately spring forth. The time of harvest is not yet at hand; many professed spiritualists are yet in the green bud, whilst a great arena of fallow ground, remains unfit for spiritual truths.

In how many instances has the bright sun succeeded the dark cloud? In how many instances in your own experience hath it occurred, that the deepest sorrow, or grief, as proved but the forerunner of the most sweet and harmonious joys? If then past experience can warrant a trust in human events, even under the most unpromising circumstances, why should you despair? Hope is an essential element in the career of mortals; without it, life would be one unceasing state of gloom.

We must however pass on to that wide field for human improvement and observation, charity, without which all else will prove unable to break the bonds of sectarianism and unite man to man.

3. CHARITY.

In communicating to you our views on charity do not suppose that we have any reference whatever to that form of dealing out scanty supplies of the bare necessities of life to a half famished race. We are sorry to be under the pain-

ful necessity of informing you that it is a great abuse of that word, to apply it to such actions; there is no real charity in many of them.

Many of those who figure conspicuously in acts of this kind, care more for the popular applause of short-sighted mortals than for the needy hungry poor; others foolishly think to purchase a seat in the kingdom of Heaven by shrouding a bad life with a few selfish acts. Brethren, be not deceived; God cannot be imposed upon by such practices; to feed the needy poor, is not an act of charity but an act of justice; this we trust will keep us from being misunderstood.

The word charity implies a great deal since it is as the apostle Paul hath said (whose company we now enjoy) the greatest of the three the most needed among mankind, but unfortunately the least understood. What can be stronger proof than the domestic, the social and the national discords that every-where prevails? Are not families array'd against each other by the foul demon sectarianism? How much human blood hath deluged your mother earth in those demonising broils for an empty belief, for such we feel justified in pronouncing it?—indeed, how could it be otherwise than an empty profession, since men who have realized any truths by painful and personal experience, seek not to establish them by the battle axe the powder flask, the red hot cannon balls, or, the glittering bayonet. No friend the cause of truth needs no such weapons. When man is freed from the sectarian yoke of bondage, he no longer seeks the salvation of mens souls at the expense of their bodies; no greater mistake can prevail than to suppose that truth ever needed innocence should suffer; and what can be clearer to your view, than the innocence of the frail covering of the real man. This stage of human development is fast drawing to a close; the real promoters of your species, the heaven born sons of God are beginning to sink those minor differences and to manifest their faith in their peculiar beliefs by a life in conformity thereto. They will labor for man's redemption not by angry words,—but by the all powerful, subduing, ever conquering spirit—the spirit of love.

The roar of cannon begins to tell a story at variance with the late popular ideas of warriorship. Its sounds now proclaim the true character of its mission—a devastator—an herald of despotism; the weapon of the coward. Such dear friends must never be your recourse. Our heavenly Father hath implanted in the bosom of man a weapon more powerful than any of the deadly weapons of war: a power that can reach the heart strings—the message bearers—and can subdue the most obstinate among the human kind. By its application the cruelties of mankind would not be augmented, as in the present system of “an eye for an eye;” such was not the teachings of our Lord during his sojourn upon earth, neither did His inspired followers thus learn their missions from him.

The chapter to which we first directed your attention will suffice to show you that that “peace which passeth all understanding” can never take place amid sectarian broils about the supremacy of their different beliefs! He who seeks to bless his fellowman by a life of kindness, gives undeniable proof of his faith in goodness, which exceeds all verbal professions. Our mission is to do away with bigotry, and, unite man with his fellow-man, that he may become a receptacle of Divine wisdom; without which, the noblest efforts of man will always prove incompetent to achieve any permanent good.

COMMUNICATION FROM THE SPIRIT OF SWEDENBORG.

Dear Friends of earth, with much pleasure the spirits communicating in this circle have perceived for some time your constant desire for Spiritual Knowledge & your perseverance over the difficulties surrounding you in the rudimental world.

Let me assure you that although your position in this sphere is not that which elevates you in the opinions and regard of your fellow creatures,—those of them at least who, as it were lead society; Nevertheless, such minds as yours are especially prized by spirits who seek and desire happiness for mankind:

As a man who labors day by day for his daily bread, you stand as an example which will be followed by others be assured if you remain faithful and immoveable.

The truths of Spiritualism are spreading over the whole face of the earth and will continue to progress until it resounds from pole to pole.

Thousands upon thousands of spirits in every country are labouring to establish it in the hearts of men and with the assistance of those in the flesh who have already received the truth, shall we not succeed in our endeavours to ransom the children of darkness and error from the superstition and ignorance which now binds them.

You may be an active spiritualist though an humble man. You must speak of the truths you have witnessed and will yet discover. Be not ashamed to confess to your fellow-man, at least, that you are investigating the subject, feeling assured that in a short time the sceptic and unbeliever will grow weary of ridiculing and persecuting you. Neither can you tell what good may be wrought through your instrumentality even in your own family.

I am pleased to see you bring the subject so boldly before the minds of your son. Train him up according to the teachings of the Spirit of truth and he will go forth in the world a useful and active member of society, and being from early youth educated in spirit truths he may be used as a valuable instrument—for spirit power.

Much good is being done by some of high station in other lands and it is sad to see so much obstinacy and bigotry existing among influential persons in this professing Christian country:—for, would they receive and follow our teachings, what good might be done? what thousands of lives might be saved which are now continually being slain in war.—O work then while 'tis day all ye who have received the truth. According as ye have received freely give.

(to be continued.)

Yorkshire Spiritual Telegraph

AND

BRITISH HARMONIAL ADVOCATE.

No. 9.—Vol. 4.] SATURDAY, APRIL. 25. 1857. [PRICE 1d.

CONFESSIONS OF A TRUTH SEEKER.

XI.

I *assent* with Mr. Beecher, in thinking that wherever the organization presents suitable *odily* conditions; spirits, irrespective of kind or quality, are thereby enabled to manifest their influence: and this, independently of the character of those so conditioned.

But though the primary conditions which enable spirits to act upon and through us, are purely physical: yet the moral condition of medium and circle have much to do in determining the kind of spirits with whom we thus hold communion: and also, though perhaps in a less degree, the character of the communications we receive from them. The moral law of affinity, sympathy, or spiritual attraction, is as universal in its operation as the physical law adverted to. Bishop Butler in his great work "The analogy of Religion to the constitution and course of Nature," builds his whole argument on the probability of there being an analogy, or correspondence of the future to the present life; contending, that *both* are parts of *one* Divine Plan:—that our future existence is only the continuance, or going on of our present life as intelligent agents: and infers that we shall *there* be able to trace the further carrying out of many things connected with the Divine Economy, of which we see *here* only the imperfect beginnings.

The same conclusion to which Butler arrived by reasoning, Swedenborg attained by interior illumination and direct intercourse with the spiritual world. The "Analogy" of the one, so far as it goes, perfectly harmonizes with the "Correspondences" of the other: what the English Bishop argued for as a probability, the Swedish Seer asserted as a fact. It is however to the line of argument

adopted by the former, and which I would apply to the subject of our present enquiry, that I now specially direct attention. I think his argument altogether a fair one : —

"Of God above, or man below,
What can we reason but from what we know."

and we do all of us, know, that men are drawn together by ties of natural affection, similarity of habits or disposition, and general moral affinities : good men may from a sense of duty, and under the influence of humane and christian principles, seek out those who have fallen, to rescue them from their evil courses, or those whom they believe to be in error to convince them of the truth ; but they cannot delight in the company of profligates, nor in the conversation of those whose language abounds with oaths and blasphemy : the man who has learned to be "temperate in all things," will not choose for friends those who indulge in bacchanalian orgies, and in these, as in all similar cases, the repulsion is mutual.

Is it not reasonable then to conclude that spirits are attracted to, or repelled from us in like manner, — that if we desire the presence of those who are capable of teaching us, we must cultivate in ourselves a humble and teachable disposition : — that if we would draw around us from the spiritual spheres, pure and holy beings we must present them with suitable conditions, by endeavoring ourselves to become pure and holy : — and then even should spirits *not* wise nor holy, nor desirous of being so, unbidden intrude themselves, — they would find that they were in an uncongenial atmosphere, foreign to their present nature, and in which they could not long remain, or if they should do so, who will say but that we might, however unconsciously to ourselves, be made the instruments for *their* improvement : — and "those who came to scoff remain to pray." If we persevere in the right way, trusting in God's help, who will say that we may not interact upon them, as they upon us, or, if we cannot thus effect any good upon them, at least we should free ourselves from their continued presence.

True, I believe that many spirits, especially those who are concerned chiefly in producing what I think are rightly called the "lower manifestations;" i. e. those of power rather than of intelligence : are of a low, undeveloped, and in some cases, positively evil nature ; — drawn to us, — not by consanguinity, or by spiritual affinity, nor in discharge of duty ; but simply, because their gross natures are most in affinity with matter : "of the earth, earthy;" their pleasures bound up with sense and the objects of sense : — and hence they seek by preying on the odyllic and corporeal energies of the living, or by any means which they can compass ; — to return, if only approximately, and by a species of piratical encroachment, to that material world by which their thoughts and hopes were bounded ; and which voluntary abnegation of their highest nature, has now, become to them an avenging Nemesis.

I know that many spiritualists consider these displays of spirit-power as necessary to demonstrate the reality of spirit-agency among us: I think that they are, (at least partially) mistaken in this judgement;—that they do not sufficiently discriminate between the different states of mind, which different kinds of manifestation are calculated to produce:—the display of unintelligent power, or of power in which the direction of an external intelligence is ambiguous or obscure, or of a very low order, however great or extraordinary such power may be, will create only astonishment and perplexity, and probably be attributed to some unknown and occult force in Nature: I doubt if such displays *alone* ever produced sincere and lasting conviction in any cultivated and well-balanced mind. It is only, as it seems to me, when seen in combination with the higher qualities of our nature, that they succeed in producing this result. Be this as it may, when a solid conviction of the presence and agency of spirits in human affairs has been attained; does it not become unwise in us to seek only, or chiefly, the “lower manifestations” when the higher may be within our reach,—for demonstrations of power only, when we may receive evidences of spirit-love and wisdom. “Brethren, leaving those things which are behind let us press on to that which is before.”

But it is asked, “How may we know whether the spirits who come to us are good or evil?” a very pertinent and important question. Let St. John answer it for me.—“Beloved, believe not every spirit but try the spirits whether they are of God: because many false spirits are gone out into the world.” *

This is as true now, as at the time when St. John wrote; it applies to us equally with those to whom it was first addressed: the particular mode of applying this test given in the next verse to the *quand* appears to have been intended to meet a form of false doctrine then prevalent, but which has now ceased to be so, and to have had therefore a special suitability then, which it has not now; but the general principle is of universal and permanent application wherever spirits and men commune together; I have put it to the proof repeatedly, my friends have done so too; and whenever the spirit present has been false, evil, not of God: it has when thus questioned been compelled to confess itself, to appear in its true character, like Satan touched by Ithuriel's spear. Here then I think this a sufficient safeguard: we may know if we will, the kind of spirits with whom we hold converse: and should a spirit by its own confession be not truthful, not of God, it is at our own option, and on our own responsibility if we hold further communication with it. If we parley with a Devil, knowing him to be so, if we will tempt him to tempt us, we must be prepared to take the consequences: if we think to circumvent him, we may find it no such easy task: pos-

* It is a fact worth remembering that whenever the spirits on different occasions have been asked this question by myself and friends, they have always referred us to this test. See also Mr. Jones' letter, Vol 3. p. 102, 103.

sibly we may seem to gain our ends, but we are like enough to realize at last the truth of the old saw, that "what is gained over the Devils horn always goes under his hoof."*

But farther, have we not Christ's rule of judgement "By their fruits ye shall know them" and is not this justly applicable to all moral agents. Should a spirit calling himself the angel Gabriel, tell us to do anything which we knew to be wrong, to lie, steal, commit adultery or blaspheme God; notwithstanding his high pretensions, we should be at no loss to divine his true character: and knowing that, to shape our conduct accordingly. But if on the contrary, we receive (whether from one of eminence or not) teachings in accordance with the Sermon on the Mount, the Lord's Prayer, and Christ's summary of duty and rule of life: and this (so far as we can discern) unmingled with, and free from all lurking suggestion of evil—If we receive instruction how we may best succour and relieve those who are in any way afflicted or distressed in mind or body, and sometimes assistance in so doing, —then surely we may treasure up his words with profit, —it will be our duty to welcome him and thank God for the "ministering spirits" whom he in His wisdom and goodness hath appointed. †

Here again, I may incidentally remark, that the greater facilities furnished by the higher manifestations for trying the spirits: is an additional reason if one were needed, why we should whenever possible, give to these the preference.

In dependant of its religious sanctions, Christ's rule of judgment is so self-evidently true; that we instinctively and almost unconsciously adopt it upon all occasions

* Let me however here record an observation made through an entranced medium at a Circle I recently attended. "If you really suspect the spirit to be evil don't at once proceed to exorcise and drive it from you—perhaps to despair, as if it had no spark of goodness left, and there was no possibility of its becoming better: but rather offer to God a mental prayer that it may be led to stand aside, and profit with yourselves, by the teachings of higher and better spirits"—Sound sense that.

† I am sometimes asked the question, "Do you not think that there is reason to apprehend danger, especially to media from possession or other influence of evil spirits?" I can only say that I have never known of any injury inflicted; according to the testimony of media the influence is generally beneficial and agreeable; but I am far from denying that danger may be apprehended if the subject be not entered upon with due caution and in a right spirit, invoking the Divine protection and blessing; if we cannot do this, we should do well to abandon it at once, and employ our time to better purpose: but if we enter upon the enquiry reverently, in the fear of God and for the improvement of ourselves or others, we need fear no Devil: we may say with David, "I will fear no evil for Thou art with me," Of such an one John Buryan sings—

"Apollyon nor foul fiend
Can daunt his spirit"

Truly "Out of this kettle danger we may pluck the flower safety."

and in our daily and ordinary affairs. It is exemplified alike in the conduct of the peasant, and the teachings of the philosopher : Shakspeare, in that play in which more than in any other he realizes to our minds the presence of the supernatural and brings the force of his genius to bear upon the great problems of life, and the inter-communion of the worlds of matter and of spirits; assumes this principle throughout.

Hamlet doubts "the spirit I have seen may be a devil," and on the ghost's first appearance he questions him : —

"Be thou a spirit of health, or goblin damn'd
Bring with thee airs from Heaven, or blasts from Hell.
Bethy intents *wicked* or *charitable*?" &c.

Here we perceive by the parallelism, that the last line is the culminating point of the question ; the "*wicked*," or "*charitable intents*," of the ghost is to resolve the doubt.

Again, two centuries ago, Sir. Thomas Brown, (the learned author of "*Vulgar Errors*") writing of ghosts, while admitting "that these phantasms appear often, and do frequent cemeteries, charnel-houses and Churches," entertains no favorable opinion of them ; adding, "I believe—that those apparitions and ghosts of departed persons are not the wandering souls of men, but the unquiet walks of devils, prompting and suggesting us unto mischief, blood and villany &c." Those who attack the spirit-manifestations of the present day, on the plea of its Satanic character, though they may vary the form of their argument, rest their case on substantially the same grounds.

I think then it may be taken as on all sides an agreed point, that it is from the character, influence, and tendency of their teachings, that we must judge of the moral quality of the spirits who thus place themselves *en Rapport* with us ; that at least is the basis of argument common to us and this section of our opponents.

I have given my experience, and stated some of my reasons for the conclusions to which I have arrived ; let others who have any experience to relate, or reasons to give for the faith that is in them, do the same ; only, let it be borne in mind, that if any counter experience be offered, that will not invalidate mine, or any experience of others similar to mine : it will only prove that while there are good spirits who minister to us, there may also be evil ones : which I am not concerned to deny. The only question in that case would be, taking the collective experience, and the entire body of evidence as a whole ; how far the good or evil predominated : and how we might most effectually increase the one, and diminish, if we were not able altogether to remove the other : all helps that may be given from whatever quarter to effect this end, will deserve the gratitude of ourselves and of mankind. My present view is, that though ignorant and foolish spirits may abound, (as is the case here) those who are positively evil and malignant are comparatively few ; and it seems to me not unreasonable

to believe, (though this is merely a speculation) that such, as with us, are under a special *surveillance*, and as their nature is less capable of disguise before each other than is the case with us, (the concealing mask of copureity having fallen off) they are more easily watched, and their evil machinations more readily detected and thwarted; and it is independant of what may be called miraculous, or special Divine interposition, other than is implied in the ordinary course of things. Our second life probably does not differ from the first so much as we are generally apt to think: the "Son of Sirach" tells us that "all things are double one against another and He [God] hath made nothing imperfect." Let us ponder these words; they may help us to understand much that we now but dimly apprehend, and to conclude that the more perfect is our knowledge of ourselves, and of God's dealings with our race the better prepared shall we be to—

"Assert eternal Providence,
And justify the ways of God to men."

WHAT IS THE USE OF IT?

II.

Who asks the question? surely not the Churchman, whose code is the Bible; a book saturated with inspired teachings:—the book more than any other extant, jewelled with the records of Spirit-manifestations—manifestations of the past—manifestations for the people of the past, and finger posts for future generations:—but what say the masses of the people, take them divisionally—examine the aristocracy, the middle, and the working classes,—and taking your tithe from them as the religious portion, what is left? Atheism and Deism rampant:—the one blindly and carelessly tells you he believes there is no God, but that man is like a flower: he rises into life, expands, blooms, fades, dies and the life, energy, and matter, sink or mingle with the surrounding elements; and the good and the bad—the rich and the poor—the oppressor and the oppressed, alike are extinct:—life with all, is hushed into silence—into oblivion; and in the development of his life actions, he carries out his belief by bending all to his will; grasping, clutching all into self—whether it be the Politician, the Merchant, or the man of Science.

If naturally, that is organically, the moral faculties predominate; we have the powerful modifications of the foregoing developments:—the noble minded man, be he Atheist, Deist or Nothingarian; retires within himself, or expands, in efforts to reduce the mass of misery around him and makes those happy who move in the circle of his influence; and when his affections are riven by the death throes of those he loves, and his very inner being convulsed in agony:—he writhes, and cries—oh! is there a God to deliver? Is he perchance directed to

the general creed, and to the proofs of a future life in the natural instincts of man—and *past* proofs of spirit-life in the bible and in history. Oh, the haze of the past has so shrouded those incidents, that his reason cannot accept them as true, —Ask that man in the hour of thought, What is the use of spirit power manifestations? and his reply is, they are the **TESTS OF IMMORTALITY**; they are the signs which satisfy his cravings, and are the signs for thousands of our fellowmen who cannot accept the assertions as to facts so thickly and so enigmatically strewn in past history; for they call to mind, that printing is but a recent invention—that the *old misty* records vary in their statements, that however well intentioned Prelates in their councils may have been; the experiences of our own day, prove that our good working laws are so badly worded, and get so rubbed, cut and tinkered; that even Judges are in a maze, as to what is the meaning of that which ought to be so simple, that a man running might not only read but understand,—also that the simplest incidents in life are, by party bias, tainted by the channel through which they have to pass. When therefore perfection is claimed, and no test given of the elements elaborated:—Man endowed with thinking, reasoning powers, stays his course of belief, and finding by the Bible, the very book he is told to take as his guide, that the men authorized to eliminate Truth *must show* the token or sign before their assertions are to be credited. He asks for that sign, but no sign is forthcoming—no miracles are performed—no sick healed—no supernatural demonstrations given to prove that the teachings are in reality from a supernatural source, the whole evidence breaks down; and taking also into observation, the savage attacks made by one portion of the christian church upon another;—attacks at variance with the simple strain of "Love your enemies," and if your enemies surely those who hold Christ as their "elder brother." It appears to such, from the greedy, grasping, clutching at higher salaried positions by its ministers, that all must be a cleverly devised scheme for the world we live in; and that spirit power miracles of past generations are on a level with the Holy coat of Treves and the winking weeping picture of the Virgin, so lately exposed by the public press, and proved to be cunningly devised fables, to surprise the people, and bring money to the coffers of that portion of the church.

What is the use of spirit-power manifestations? Again, I would say, Ask the Atheist—the man that believes there is no God, If you ask, "Are there any such in England?" the answer is, yes—there are thousands!!

Ask the Materialist, of whom there are tens of thousands in Great Britain—he believes there is a God, doubtless there is a God—but as for him, the individual; he at death mingles with and becomes a part of the air, earth and water around him; at death he has no individual existence:—Demonstrate to the eyes, ears and touch of the Atheist and the Deist, the existence of a man independant of this corporeal frame, and you start their life blood into fresh action:—you attract the wandering scattered items of past thought, to one common focus; as the Magnet does the particles of Iron sand, till they cling with sympathetic affinity to the wondrous, glorious Truth, that heretofore was discredited and derided. Heretofore as we have already hinted, his object was to play the game of life well; what

matter to him, if to gain power, he in private, by the knowing look, the inuendo; or by any other means, trampled upon his neighbor, or his friend, so that he rose—so that he might hold a position in society,—he be the leader of a coterie, a town, a county, or a country. To him the sum of human happiness was to ascend till at last he occupied the chief seat in the department of mental activity he had chosen. Heretofore, the Bible to such men, has been it is true a Book, but its contents have been merely waste paper, which the order and propriety of society alone hinders them from tearing up and using to light their cigars. Its glorious truths—its sublime flights—its narratives of spirit action upon man—were never read, never thought of.

O men of science, how you have towered in your own imaginations into greatness among your fellow-men, by devoting your lives to collecting and pin-striking butterflies and Beetles into scientific arrangement, as well as by other sand grain enjoyments in the world of animated existence quite as trivial.

What is the use of spirit manifestations? They arrest the man of business in his head long course of physical and mental labor:—they stay the continued strain on one set of phrenological organs, which, if not arrested by change—brings on inflammation, congestion and death.

Spirit manifestations—what is the use of them? Ask the mother at the bedside of her dying child. See that child tossing from side to side; in the evening wishing it were morning, and in the morning wishing it were evening. Look at those eyes in their unnatural fullness and wistfulness, gazing pathetically into those of her mother, telling in speechless fervour, the wish that that mother could help. The dread of the future affects alike the mother and the child; the one fearing the total annihilation of that loved one, the other in terror of after torments, never to end, or that blank oblivion is her doom.

Give to that mother and that child proofs by actual sight external or internal, that we must die as a natural body but must live as a spiritual body;—that that daughter may have power to revisit her loved parent—watch over her—possibly be her ministering spirit—till that mother passes the portals of time, and again is joined in affliction and love; and then see how the scene changes; the dread of death is taken away, the sting is removed, and the separation is felt to be akin in leaving hence for some distant country, bye and bye to meet again to part no more.

What is the use of spirit manifestations? Ask the widow—the widower,—the orphan—of what use is the evincing givenly test of the actual existence of and actual presence of those who are “dead and gone” in the very houses they live in.

What is the use of spirit manifestations? Ask the man who has wronged the widow and orphan, and they who were powerless in his grasp;—let such a man know of a truth that there is an hereafter, and that the blood wrongs of the oppressed are in the inkstand of eternity, that the pen of truth will be dipped in those wrongs, and a future reckoning will be written up against him by one who never slumbers; and instinctive restitution and repentance will fill his mind, and govern his actions.

What is the use of spirit manifestations? The uses crowd upon the mind, and another day I may open up a few more of the vital, practically vital effects which will result from proofs given that the SPIRIT OF MAN lives after his body is dead; in the mean time reader, think for your self, and see if you cannot find a full and ample answer to the strange and thoughtless question:—

WHAT'S THE USE OF IT?

SENOS.

MR. RANDOLPH, THE AMERICAN SPEAKING MEDIUM.

We received a letter from Mr Collins, informing us that Mr Randolph, the wonderful speaking Medium, would have no objections to come and deliver a course of Lectures in Yorkshire at a reasonable rate. Here then, is the need of an organization. Kingley Spiritists alone, could not well afford to bear his expences in traveling to and from London, in addition to other expences; but by an organization this might have been easily accomplished.

Mr. R. sails for Egypt shortly, and as his charges are very moderate, it will be a great pity if something cannot yet be done, to afford Spiritists and others in Yorkshire, the privilege of listening to such powerful appeals from the Spirit-Land.

NEWSPAPER PARAGRAPHS.

A New Sect.—A new sect has sprung up at Geneva, which founds its creed on revelations of "speaking tables," and from the name of its founder, a Mr. Bort, goes by the name of Bortism. The sect pretends to revelations from various angels, and from the Saviour himself, speaking by the tables and by the mouth of Mr Bort. The account of those revelations has been published at Lausanne.

SPIRITUALISM. The Spiritualists of New York have resolved themselves into two factions:—the "Christians" and the Non-Christians"—the former acknowledging the divinity of the Saviour. These have established a separate church. The congregations number several hundreds.

Correspondence.

To the Editor of the Yorkshire Spiritual Telegraph.

Sir,

I enclose five shillings (in stamps) in payment of my subscription to the *Telegraph*.

I am glad to hear that the *Telegraph* is increasing in circulation, for it is, I believe, the only periodical in England, on the new and interesting subject of Spiritualism, the adherents of which seem decidedly on the increase.

I have been to some of Mr. Turley's Sunday Evening lectures, and they appear generally well attended; although it is known that it is difficult to obtain manifestations at a public meeting, the tables are always sufficiently moved to convince people that there is no deception practised, and therefore that it must be effected by some invisible power. P.

[The above was not sent to us with a view to its publication, yet we have a two-fold reason for thus using it.

In the first place, we regard the testimony of such a person of more than ordinary value, since we look upon him as an impartial observer of these phenomena, his attention being engaged in other philanthropic pursuits.

In the next place, we deem the above notice of Mr. Turley's labors due to that gentleman; we have received other notices of a similar character which ought to have appeared; in justice however to Mr. Turley, we also subjoin the following:—

At the Hall of Science, City Road, in the centre of materialism, and with a brother of Mr. G. J. Holyoake in the chair, Mr. W. Turley lectured to a very attentive audience, who, with one exception, were satisfied of the reality of the phenomena. Mr. A. Holyoake's opinion being demanded at the conclusion, that gentleman replied, "For the satisfaction of the audience I have watched the experiments made this evening and I am sure no collusion or dishonesty has been practised. I do not believe it the doing of spirits, nevertheless the whole matter is very extraordinary, and I know Mr. Turley too well to think for one moment of deception?"

—O—

Communications from the Spiritual World.

AN

ADDRESS ON CHRISTIAN PRACTICE,

Given by a Spirit not bearing a name.

[Some of our readers complain that we do not devote more space for placing on record communications from the spirit world; to enable us to do so, we hope to be furnished with Mss. of what is obtained at different Circles, as well as accounts of singular manifestations.]

Ye who desire to be children of God and followers of his Son Jesus Christ, peace and love be unto you from our Father in heaven.

Be not deceived with names, for the spirits of hell may assume the names of angels of light, and thus lead astray those who trust in their words and believe their doctrines. I come unto you without a name but am come as a minister of truth, from the God of truth, of which judge ye. Look ye to essences rather than to names, lest ye be deceived thereby; and in seeking for light are led into darkness.

Be true to the spirit of light in your own souls, and strive earnestly and continually after its fuller manifestation; and then you will be able properly to try the spirits that come unto you from without. Be not deceived with the evil spirits in your own natures, but subdue and keep in subjection every evil passion and unholy desire. Pray for a spring of love to be ever springing up and flowing out of your hearts. Pray to the Fountain of all truth. Pray to the God of all love. Endeavor to publish abroad among all men, the truths that God is revealing, for the further enlightenment and guidance of man in these latter times. Try to implant in every heart the seeds of holiness and divine virtue. And when you see your brother man sunk in degradation and folly; or, falling low before the idol of self,—forgetful that he brought nothing into the world with him and can take nothing out,—seek to raise him from his pitiable condition, lift him out of the bestial life and practical infidelity in which he lives, and place him on the rock of true religion. Remind him, over and over again, that "the earth is the Lord's and the fulness thereof;" and that if he would escape the wrath to come, and live with Christ in the fulness of eternal bliss, in the presence of the Father, he must live as Christ lived, and obey the commands he gave. Tell him of the beautiful and holy angels of heaven; and that, by striving to become Christ like in character, he may hold communion with them: tell him of the blessings of the communitive life, and that God intended his children to live that life in love together; but that the evil powers of man's nature rose in triumph over his better part, and claimed brothers' rights. Tell him that the Original and first Christian Church, founded by Christ himself and his Apostles, was a Communist Church; and that the creeping in of the spirit of this world,—the spirit of self,—in the falling away from the practice of having God's bounties in common, constituted the great apostacy of the Christian Church. Ring those truths in the ears of your fellow men continually; and let them know that there is an Eye in heaven beholding their deeds towards one another. God is the impartial giver of every blessing, both temporal and spiritual; and shall man withhold from his fellow the lesser goods,—the things of this world,—and curse himself and mock his Maker, by pretending to impart to all in common the greater goods,—the things of heaven? O my brethren what delusion is this that has come over the Church of Christ! It makes the angels grieve to contemplate a scene so sad, and so opposite to that which Christ came to institute among his disciples. And yet men boast in their worldly wisdom, and smile derisively on these truths as being foolish and imprag-

ticable : thus making true the saying, that the things of God are foolishness to the children of this world. Verily, my brethren, these things are impracticable where the spirit of Christ dwells not ; just as the order and life of heaven are impracticable to the spirits of hell. And I would say unto you, and tell you to proclaim it among others, that every one should suspect himself, and tremble for his condition of soul—whatever his profession, and however often he may cry “ Lord, Lord ”—if he find, after self examination, that he could not live, labor, and enjoy in common, with his fellow members of the Church of Christ. Let every one so examine himself, and he will soon begin to see and to feel that the commandment not to steal has a wider and deeper meaning than he has hitherto seen in it ; and will be better able to enter into the feelings and position of the young, rich man, who inquired of Christ what he should do to be saved. O that I could induce every one, who names the name of Christ thus to enter into the centre of their being and make this examination, they would find it a key to the knowledge of their fitness for becoming inhabitants of the kingdom of heaven hereafter ; for if they could not freely, joyfully, and lovingly, share together the goods and the evils of this life, neither would they be fitted or allowed to share in common the blessings of that high celestial life where Christ and the just made perfect dwell : and blessed his he who sees this truth.

All things are God's, and were created for the common use and enjoyment of all his children ; and the blessedness of the communitive life cannot be conceived only in the enjoyment of it. That life would be blessed in the things of earth ; but chiefly would it be blessed in all spiritual gifts and enjoyment ; in the facilities it would afford for revealing the hidden wonders and glories which lie concealed and unknown to you, in the centre of your beings. It is for this end that we, the angels of heaven, are ministering to the sons of men ; although in this, as in all other things done on this earth, there is a mixture of good and evil, inferior and superior. Cry aloud, then, and spare not but like mighty warriors cut down evil wherever you find it lingering—first in yourselves and then in the world ; and let love be your armour, and your breast-plate be of righteousness.

O for the blessed time when man will love man, and God can smile in love on the ways of his children, instead of looking down upon them in grief ; for love grieves at iniquity and turns away from sin : I do long to see the time when all will be as gods ruling with omnipotent will the evil basis of their natures. For they who can keep in subjection the evil powers of their being are truly as gods.

Arise then O brothers, and pray and strive for the coming of this new and holy era of every virtue : the time when the healthy will in love restore the sick, the strong bear the burdens of the weak, and the old and infirm be supported in ease ; instead of having to toil like the young and the strong, until they fall into their graves exhausted, with the weary march of life.

Publish it abroad, make it known on every hand that this is the beginning of the long wished for time, when the Spirit of God will be poured out without measure on the obedient of his children throughout the earth : and this spirit is now powerfully at work, attracting with its magnetic influences heart to heart, and mind

to mind; until harmony and peace will ultimately pervade all human relations. Strife, division, and sectarian wrangling's be superseded by love, union, and catholic principles, and God be all in all.

There is a God that all must know, either as love or as wrath. There is a heaven and hell, to either of which all must go. There is a judgment to come, to which all will be called; and each will be judged according to the deeds done in the body, whether they be good or whether they be evil; and not according to the doctrines they have held, whether called by man orthodox or heterodox. There is a Judge by whom all will be tried, the man Christ Jesus; and his judgment will be just, for each one's soul will ratify the sentence given. The Christ within will answer to the Christ without.

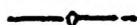
There is a time coming when all shall cry with one accord—Blessed be Eloah God over all, for his love is over all his works. Out of darkness he hath brought forth light, and things hard to be understood he hath made plain. The deep wonders of his will he hath revealed, and his Spirit he hath given to the children of men. To the simple in mind he hath given wisdom, and to the weak and lowly he hath given strength and exaltation. He hath brought harmony out of discord, and from division and strife he hath caused peace and communion to come forth: In order and righteousness he ruleth the worlds, blessed be Eloah, God over all. Amen.

There is a time to come when this beautiful earth will be more beautiful still; and it will be inhabited by beings having spiritual and incorruptible bodies, and not gross and corruptible like those with which you are now clothed. And in that time Spirit will beget Spirit; and the animal conditions of generation will pass away. God will stretch forth his hands and bless his saints; and the earth will become a second and more glorious Paradise. All hidden truths and mysteries concerning this blessed time are about to be revealed to the loving seekers after divine wisdom; and it is to prepare you and others for this important event that the spirits and holy angels are in various ways ministering unto mankind.

Spirit of the most high God hasten the destruction of all division and sectarianism, and the institution of universal faith and love. Bless the seed of truth which is now being sown, and cause it to grow up a mighty and wide-spreading tree, under which all thy children shall find shelter and repose.

And now before I go, let me tell you this:—There is one God, and you can only know him by first finding him in yourselves. To you, there is no devil, but devil that is in yourselves. To you there is no heaven, but the heaven which is in yourselves. To you there is no hell, but the hell which is in yourselves. Remember these few words, for they are engraven on the rock of truth and cannot be erased. And now I go without telling you who or what I am. Love God and all mankind, and his blessing be with you all. Amen.

SPYRIDION



COMMUNICATION FROM THE SPIRIT OF SWEDENBORG.

[continued from page 116.]

Ye that are mighty and ye that are weak, work together and good by each shall be accomplished. Be not satisfied with reading the wonders contained in this or that work or written by spirits through mediums in other countries. Neither be satisfied with reading the facts of spirit-power and truth contained in a small weekly paper, but work yourselves each one actively that it may grow larger and larger day after day and that we your Spirit friends may have the happiness of witnessing large and interesting works coming from your own press, filled with those truths and wonders which will be the means of rousing the sleepers, and, being put into the hands of the rising generations may in time be the means of rendering man more worthy to bear the image of his Creator.

The harvest would indeed be plenteous but the laborers are few. Pray ye then for knowledge and strength of mind sufficient to enable you boldly to go forth in the world to fight the good fight of faith; and, despise the act of that coward, who, while he believes and has benefited himself from spiritual knowledge, shrinks, creeping into a corner and will not boldly confess to the world his belief and the benefits he has derived; but because of its (the world's) opinions neglects those who having been used as the Mediums through whom Spirits have taught him and shewn him the wonders of the inner life. He must lose his pride; and that man who now fears and trembles because of the sneers of his fellow erring man must be freed from such grossness and be purified ere he can be happy in the spirit-world; because he is hiding his talents in a napkin in the ground. Like the miser with his riches he keeps them locked up and refuses to benefit others by what he has obtained. Let this cowardice have no place in your heart and when you place before the eyes of the world some of your experience in this everlasting truth, sign your name boldly and put your place of residence with courage, as does now your Spirit Friend.

SWEDENBORG.

After a few seconds and a slight quivering of the hand—

“THE SPIRIT OF KNOWLEDGE WROTE;”

My dear Friends, I requested while I influenced my dear medium, that the above spirit should use her to write the communication promised you.

I think it would be well, as it is true and therefore important to all, that it be at once offered for publication, since it refers to the human mind generally.

PHRENO.

THE
Yorkshire Spiritual Telegraph

AND

BRITISH HARMONIAL ADVOCATE.

No. 10 — Vol. 4.]

SATURDAY, MAY. 2, 1877.

[PRICE 1d.

HOW I BECAME CONVINCED.

VII.

I HAVE in this series of papers endeavored to shew "*How I became convinced.*"
Of what had I become convinced? — Of this, —

That those who have lived in this state of existence continue to live in another ; —
That some, if not all, in that state, — spirits — have the ability and the will to communicate, through media, to some, if not all, in this state ; —

That the mediums are passive agents communicated *through* or *to* ; —

That certain *physical* and *moral* conditions on the part of the media and of those surrounding them are required for inviting or facilitating such communications ; —

That such conditions are better known to the spirits communicating than to us.

A legitimate inference from these conclusions seemed to be that spirits, although invisible to man in his ordinary state, have a physical and a moral nature definitely relating them to man in this sphere of existence according to *his* physical and moral nature, state, and conditions ; and also, — by analogy and parity of reasoning — an intellectual nature relating them to man's intellectual nature, state, and conditions.

Here was another field of study and thought. While preparing to enter upon it, certain conditions and circumstances separated me from E. and his medium. Each kept to the course which best suited the state of his mind, I to my usual routine of studying and thinking ; E., — as he declared — to continued action under spiritual guidance with faith in God. He used to say that it all my study-

ing and thinking did not lead me to the same interior ground it would lead me nowhere. Truth requires me to declare the subsequent little events in the life of each have confirmed E. in his views and have weakened me, so far in mine.

Seeing him recently—and I have seen him seldom for the last three years, he related that two years ago, after a long absence from home on a lecturing tour, he returned for the repose which he wanted, and to attend to his town business. He says that he was completely "knocked up," and had the strongest wish not to leave home for a long while. Just as he had quietly settled himself down, at a sitting the alphabet was called and he was directed to go to Col. B. without delay. I have already said that E. professes a peculiar system of medicine. Col. B. was a patient living 200 miles off. Without questioning for a moment the reliability of the medium or of his spirits, without consulting any consideration of his own, he went off by the earliest train. Col. B. was wishing to see him on his own account but chiefly to introduce him to a friend who was suffering from some disease to which he thought E.'s peculiar treatment would be applicable. Since that introduction E., as he has told me, had numerous others, so numerous indeed that he had to remain almost constantly in that district for more than twelve months, taking himself useful as an instrument, in the cause of human health, according to his convictions, and of Spiritualism, as well as being satisfied in a worldly point of view,—better satisfied than he had expected to be, or could have been under his own guidance.

On my part, all I have to say on this point is, that whenever I had asked for direction through this medium, with the internal intention of using my own judgment, I found the result to be what I neither liked nor expected.

Many are they who stop short in this enquiry at the point where I have paused in my narrative.

So abiding in us is Scepticism that no sooner do we perceive a long-ignored or repudiated principle is *possibly true* than it suggests doubts of the truth of its exponent, and the *possibly false* on the part of the medium is held to counterbalance the *possibly true* of the principle. When, however, the scale falls under the weight of accumulated and irresistible evidence, still scepticism will cast about for doubts in some other direction higher or lower, to the right or left, no matter: the narratives of given facts being no longer doubted nor our own sense suspected as cheating us, we then dispute the assigned rationale of the facts. When, however, we are forced by reason beyond this impediment, then the media are suspected; when, nevertheless, we find that these are "reliable" then those about him are unworthily regarded as in a conspiracy to deceive or delude us: but let scepticism be forced to retreat from its positions one after another, every one thought to be at first impregnable, it collects all its weakened and scattered forces at one final point of refuge, the "*non reliability of spirits.*" Was this my case?

I think, for my own part, before I indulge my scepticism with any further flourish

ishing about the "non-reliability of spirits:"—the very expression must be injurious and repellent to loving and good spirits,—I shall seek to make, as I am sure is needed, my own state and condition less "non-reliable" in receiving and responding to any influence which, under a Divine Providence, I may be favored with.

At a future opportunity I propose to state the results of my practical examination of the following question:—

"What are the relations, physical, moral, and intellectual, between man in the earthly and man in the spiritual spheres of existence?"

I have no doubt that many of your readers are in possession of valuable observations on this important and elevating subject. Would they not be doing good service to favor us with them? I will keep silent for a time that I may hear and profit by what they say.

Let us not only use our eyes to observe facts but our minds to observe the *relations*—all the relations of these facts.

LONDON.

J. D.

SPIRIT-POWER CIRCLE, CHARING CROSS.

SINCE the statement of the proceedings of this Circle as narrated in No. 10, of the "Spiritual Telegraph," some important incidents have transpired, but I find they must be condensed; and many of them passed over.

It was reported:—That on the morning following the Circle; a lady the wife of one of the members, was influenced to write—that raps came all over the room, and were heard by several members of the family:—that the keys of the piano were run from the top to bottom and up again,—no one been near them.

It was reported by a member:—That he was at a Circle last Sunday evening, and a young lady's hand was moved, and a communication was written out that affected him much, as it was respecting a matter only known to himself; and the communication was so worded, as to make it unintelligible to all the persons at the Circle but himself.

It was reported by a member:—That the spirits at his house have a habit of letting the family know of their desire to communicate by the Candle-socket attached to the Piano candle-stand jumping out and falling on the floor:—that this week some workmen were in the room and the socket jumped out into the middle of the floor:—the workmen amazed, narrated the incident, and the cause had to be explained to them.

With reference to the last incident, we are not aware of a candle socket having brains, with which to produce the *unconscious actions* so much talked about; can our learned materialists show the spot?

It was reported:—That at a private Circle last week a young gentleman who is much under spirit influence to paint land-scapes, was influenced that evening to draw a portrait, he thought it was a fancy sketch; when finished and handed to the sitters, it was recognised by a lady as the likeness of a friend who died about two months ago—a person totally unknown to the medium; the astonishment of those present was very great, and the incident was to the lady very affecting.

It was reported by a person present;—That he had had a dark Circle at his house, that he and two others sitting with him, saw spirit lights—beautiful stars &c., that the table rose off the ground, and that one of the drawers in a chest of Drawers opened about eight inches, that several things were taken out, and placed upon the table:—that last Sunday, visiting a friend who disbelieved the whole subject of table lifting and rapping, stating he would not believe unless he heard the rappings himself:—that they sat in circle—the raps came, not only on the table, but all round the room; and that the circle was broken up, but that all the afternoon the rappings continued in different parts of the room till the lady of the house implored that they would cease.

It was reported by a member:—That he attended a dark Circle with three others, and that the table rose off the ground to the height of the forehead; that the hands of the four comprising the circle, were joined and on the table; that one of the members looked under the table while thus up, and taking the darkness for a mimic sky, he saw distinctly a light like a meteoric light pass across the disc slowly—it had the exact appearance of the November meteors, the same color form, and action to the eye.

It was reported by the lady of a distinguished Member of Parliament that while at Geneva. Spirit manifestations and communications were general in the domestic circle of all the leading families—that the subject was much talked of in the higher circles in England.

It was reported by an M. P. of one of our Counties, that he was much interested in the subject, that he had seen several strange things:—and some time ago he sent some printed documents to his leading constituents, but that he was warned not to send any more, because it was as much as his seat was worth, as it must either be delusion, or, of the devil—and of course rendering him unfit to be the member of Parliament for the County of——.

It was reported by a member:—That his lady had been suffering severely from neuralgia:—that she became entranced, and that the spirit of her father appeared to her, and she said, was making passes over her:—that the features which before gave painful evidence of suffering rapidly changed to calmness, and in a few minutes all the pain was gone:—that both husband, and wife were thankful for the relief given.

One evening at the Circle there seemed no table lifting influence present, all seemed quiet, and as there were several strangers present whose yes or no, has much weight in political and literary circles. A medium present, mentally asked the guardian spirit who is usually with him, "If any alteration should be made in the arrangement of the Circle?" His hands were moved, and an alteration

made:—immediately one of the persons whose position had been so changed (Mr. Randolph) seemed to be rapidly getting into a rapt state of mind, and said, "I feel as if I were a spirit, I have not felt so since I have been in Europe." Shortly after he went off into Trance, and gave out a beautiful hymn of praise to the Deity—That when the billows of the Ocean were heaving and awed the soul into stillness—then kneel and pray.—When mountain on mountain tower'd above each other in majesty and in might—then kneel and pray.—When in the dawn of morning the eye roamed over mountain and valley while the sun rose in grandeur and in power—then kneel and pray:—that when the mercies of God were given to us and angels ministered to us—then kneel and pray. The medium then rose on the wings of thought, and gave out an eloquent address on the "Being of a God."

After a pause suddenly a little table at the end of the large one began to tilt, and the movements were very powerful. One of the members having brought with him a spirit scope or dial; it was attached to the table and some words were given but the face of the dial being too small and the letters too crowded, after a time the spirit seemed vexed at the errors made by the sitters in taking down the letters, and dashed the table about, and would have none of the spirit scope.

On another evening, after some manifestations not very powerful, it was written out by a medium—"Have a dark Circle and we will show some manifestations." There was a feeling against it but it was overcome, the lights were put out, we remained in the dark some three quarters of an hour without any satisfactory result.

Last Tuesday:—The table manifestations were very powerful; the table, 6 feet 8 inches long with no castors, going from side to side and dashing up and down:—it was then written out by the hand of a medium "Have a dark Circle"—it was agreed to:—the table movements were powerful, and once it rose up *lengthways* off the two legs, till it was perpendicular, the one near the ceiling, the other on the ground. The table being replaced, all the circles sat back from the table and *joined hands*; after a short time the table moved and four of the Circle were powerfully touched on the elbow shoulder and face several times. No spirit lights were seen.

I pass over other incidents, as I find that unless I stay my hand, I will be sending you a long article—a thing I seldom read, "till a more convenient season."

PECKHAM.

J. JONES.

P. S. As there must be many Circles for spirit-power manifestations throughout England, I trust that sufficient life and energy will be shewn, by some one taking the sag of briefly recording the incidents that arise unfavorable as well as favorable:—Let us have the truth, the whole truth and nothing but the truth.

J. J.

[The above interesting communication has been laying in our hands for some time, but through some cause or other, its insertion has been delayed until now. Ed.]

SPIRIT POWER CIRCLE, LEEDS.

Since I wrote last we have had various interesting communications through the table, at the same time we have endeavoured to test the spirituality of these phenomena. The new Circle I spoke of in my last, as about to be formed, has met every Wednesday evening since. Sometimes we have concluded that it could be no other than spirit influence; again we have been ready to accept Faraday theory: we have never received any *very powerful manifestations*, such as we read or hear of elsewhere, though such have been earnestly sought and wished for.

On Sunday evening, March 1st, a few friends came belonging to another Circle, and after many questions were answered, it was asked if the spirit could tell whether any present would ever become mediums or not? *Ans.* Yes. The question was put separately by each individual. "Shall I ever become a medium?" The first three who asked got two affirmative and one negative. The next in the Circle (a female) then said "If I am to be a medium give me one good rap, if not give 16 stunners." Immediately the table commenced such a rocking and heaving, clattering away the 16 distinct raps with such force as might have broke the table, had it not been a strong one. We were some of us laughing, while some of our females were rather frightened. The next, a young man, said "If I am to be one, give 65 raps; if not give 100." It commenced in the same manner rapidly; but taking a second thought he said, "If I am not, send the table over." Instantly the table was sent over on to its side on the floor with such force as if some one had given it a violent push. Most of us were convinced that this was something more than mere human agency.

When I speak of raps I mean by tilting the table and rapping with the foot, as we have never had any other raps yet.

While anxiously testing its truth, I believe no circle has sat down with such jealousy and scrupulous watchfulness lest there should be any one using pressure or otherwise deceiving themselves and the circle, and we have frequently changed places with each other to try this, but still the tables moved whoever sat the side which has always gone downwards, but bear in mind that this jealousy and watching has all been in perfect good will and sincerity.

March 23rd. Mr. and Mrs. D. came as usual we sat down; after conversing a while, we then sung; the table did not move, we then sat in silence a few minutes, still no movement, we commenced singing:—

"We speak of the realms of the blest."

While singing the first verse, it moved, we went on, Mr. D. said "It is beating time;" we sung quicker, then changed the time, and it beat correctly to whatever we sung: we could not get anything else that evening of any moment. Mr. G. had wrote upon slips of paper and wished it to tell us what was upon each but in vain. We then used several tests but somehow we cannot get them answered by spirit power; whether we have not sufficient faith or no, I cannot tell.

We have carefully, constantly, and perseveringly tried it, our minds sometimes in favor of spirit influence, so sometimes setting it down as a mere physical power manifested in some way we were at a loss to know. We want more powerful demonstrations to establish our faith especially after the circumstances which transpired the week before last, an account of which I enclose. Hoping you will not fail to publish it, I congratulate you on the improvement of the Telegraph and hope it will improve in circulation and make the truth universal.

LEEDS.

J. L.

The following is the article alluded to:—

A BONE FOR SPIRIT CIRCLES.

On Wednesday April 1st, a few of us met at Mr. D.'s and sat down, when the table began to move, two names were given and the table moved pretty freely. Friend G. wished some of us to take our hands off. We did so. It still moved.—Another,—the movements ceased. We then changed places and it moved. Friend G. said it was done by *pressure*, conscious or unconscious. He would not say that any one present would willingly deceive the rest.

W. W. and his mother repelled the charge and declared it was their firm conviction that it was spirit power. After a little more testing and a little altercation W. W. said, in order to convince G., if he would hide something the next day at any given time, that when we met at the usual sitting in the evening he would declare what and where the article was. All present was startled by this proposition which though apparently presumptuous yet showed the firm faith which W. W. had in spirit presence and power: the challenge thus given was accepted and the time fixed between two o'clock and half past the next day.

Some of us again sat down, and the Spirit of a deceased relative was called for, from whom they have had frequent communications. He was not present.

Question. Could he be brought? *Ans.* Yes! in six minutes.

At the time specified the table gave a peculiar movement, then the initials of the Spirit name J. W. was given. He was then asked if he would accompany G. on the morrow and mark, at the time specified what was hid and where? This was promised, also, that he would spell it out by the table in the evening. Next night we met.—Only a favored few were present in the room, the rest being expressly forbidden to enter till the communication was given. It was spelled out, "*A Chisel in a Drawer.*"

This was wide of the mark, and tended to confirm the mind of G. in his theory of pressure. For *Alas!* it proved to be *A Bone concealed in the Cylinder of a Steam Engine.*

Will either Charing Cross, or any other circle, engage to tell any thing that may be done at Leeds in any given time, through the Telegraph, as a proof of Spirit power, as there are a great number anxious to receive some such proof to establish our faith and satisfy all parties, and we think it would tend to further the cause of Spiritism.

J. L.

NOTICE TO BIGOTS.

THE opponents to Spiritualism generally found their philosophy of it as follows, viz.—1st, What is the use of Spiritualism,—the Bible is enough. 2nd, That it is Satanic agency. 3rd, That we delude ourselves. 4th, That Anderson, the Wizard of the north, explained all about it. 5th, That it is electricity. 6th, That spirits would not come to tip and rap tables; or, in other words, it is undignified.

First, Was Spiritualism ever necessary? Because if it were necessary in the times of the Apostles, it is necessary now. Is the Bible sufficient, when ministers of the gospel contradict each other—men who have had all the advantages of a classic education—when one affirms that bread and wine is the flesh and blood of Christ, the other, that it is not? Would such demons as Palmer, Baker &c. destroy their fellowmen if the Bible were sufficient? If the Bible was sufficient, thousands would cease to laugh it to scorn, and Infidels would no longer remain such.

Spiritualism will unite sect to sect, and nation to nation. Serfdom and despotism will vanish like dissolving views, as the thick garments of bigotry and superstition are drawn and the true light of the gospel shines upon all men.

Second, Are we to suppose that such sentences as the following are Satanic? "Go to Church. Read your Bible. Put your trust in God" &c. &c. Also descriptions of Heaven, bringing consolation to grief stricken parents when they have lost their beloved children. Would not Satan's kingdom be endangered by such advice?

"Out of sight, out of mind" says the old proverb. No one would be so rash as to commit theft before the eyes of a constable, neither would they commit sin if they thought that they should be the Devil's portion. Besides if the Devil comes to tip tables, we shall then know for a certainty that there is such a being and thus seek to avoid him. Yet we must not judge too hastily but bear in mind the advice given in St. John, i ch, 1—3 v.

We think that we have sufficient reason to believe that it is a reality when we find our tables broken, and see tables weighing from 10 to 80 pounds in weight floating in the air and moving without human contact. Such manifestations are neither delusion nor collusion.

Fourth, What did Anderson, the Wizard explain at Sadler Wells Theatre, during his last entertainment there? He told us that when he was in America, there were about one million of Spiritualists, but he said he was happy to inform us that when he left there were only a few; to this assertion I need only ask, Who supports the numerous weekly and monthly periodicals devoted to the cause of spiritualism? Let common sense supply the answer. Further he tells us that the raps, and tapping are produced by electricity. Previous to that statement, Professor Faraday the highest authority, published to the world, that he tested the

Phenomenon and there was no electricity in it. But, will electricity answer mental and other questions? Will it cause persons to speak and write in languages unknown to themselves?

When the minute gun rings o'er the mighty Ocean, and the raging winds howl around the lonely Cottage like some fiend trying to break in upon the peaceful slumbers within: — when the fisherman wife cries hark the minute gun! Slowly her husband rises and draws the faded curtains and shudders at the fearful night. Hastily dressing himself he gazes once more at his affectionate wife and the sleeping child, perhaps never more to behold them in the flesh. — He then bends his way towards the neighbouring cot and gives a hearty rap, and while he is waiting, for a reply he buttons his coat to keep out the piercing blast. Again he calls, "Get up John, our assistance is wanted. There is a Ship in distress. Don't you hear the minute gun?"

Again the gun is heard over the raging waters. This time it is nearer "I hear it," says John, "but who is going out this frightful night?"

"No doubt" exclaims the fisherman "in yonder bark there are sinful sufferers not fit to die. What could be worse than to die in a wicked state? Lets give them another chance to receive the gospel."

At this John gets up; a boat crew of stout hearts were soon on their mission to the unfortunate sufferers. Was it undignified for the fishermen to try to save such unfortunate sufferers from death? Or, is it undignified for Spirits to try to save poor souls from a fate worse than death?

Man is in an uncultivated state; he has only just found out his utter incapability to comprehend the laws by which nature is governed, and when he has found that they are governed by supernatural agencies, it is then easy to conceive how he should resort to supernatural sources to fathom them.

Let us not despair, thinking that, because we gain our information by trifles, we shall never obtain any great amount. Fruit, is sour and bitter at first. Yea, the oak tree springs from an acorn, and we must, by the laws of nature, obtain our knowledge by degrees.

Man is like the roots or flowers, striving to reach the ends of space, until at last they break through and behold the glories of God. What a change presents itself? the sun with all its beautiful rays and warmth.

GEORGE WALLIS.

FACTS!

(From the New York Spiritual Telegraph.)

THE accumulative evidence of Spirit intercourse do not (as the Rev. Mr. Gordon and others suppose) consist in giving us the age, disease, etc., of our grandmothers, or in answering theological questions; but the persistent investigator is

often met with these clear individualities which in the aggregate amount to a demonstration. I say often, and here is precisely the error of most seekers—because they do not see precisely analogous facts in a few sittings, they assume that no one else has seen them.

Three of us, males, all being more or less mediums, resolved to form a circle among ourselves to see what would come of it. At our first sitting, I commenced to magnetize Mr. Outley who soon came (as I suppose) under my influence. I removed the light to the other side of the room, so that it might not injure his eyes (a precaution that all ought to observe, as the eye becomes *very sensitive* under the influence). In this condition he reached out, got pencil and paper and commenced writing, much to my surprise, as he had never written before. His eyes were fast closed, and it was so dark that I could not see what was written. On taking the paper to the light, I found written in a plain large hand-writing, "It will require a half hour to get him where we want him." I *thought* I had done enough, when it was written, "You may work on him till his breath becomes very short." I again thought that I had him sure when it was written, "You get him off and we will take him." Here, I said, this Spirit seems to understand magnetism. It was written, "He is not enough; he is my first." T. WEST COBBLY." And again, "Work on his head; if I can get him under my control, I will make him speak." I was becoming interested when he wrote, "Work on the animal; the intellect is far enough." I made some passes over the back brain; he became much agitated, when it was written, "Let the hand rest on the top of the head; his is a peculiar temperament." I remarked that this was the kind of Spirit that I like to meet; that he appeared to have some practical sense about him, when it was written, "I am a man after your own heart; all I want is a medium."

After a few minutes it was written, "I have got his eyes open; that is something gained." This was a good test; I was standing behind him; the other medium was nearly abnormal; I looked and found that his eyes had that peculiar expression common to all somnambulists, but the first knowledge of it came from the Spirit. I continued some little while longer—not an hour in all—when he wrote, "He is the mind I want, but it won't do to take him too fast." You may bring him out and I will try him again. I did so, and found that he had no recollection of anything that occurred, and I have purposely kept him in ignorance since.

Here were repeated evidences of *care* and *instruction*; answers written to my thoughts; directions to do differently from my usual custom in magnetizing, repeated over and over again, commencing unexpectedly, and ending abruptly, showing as plainly as could be shown to me the presence of another mind to direct and control. The other medium did not notice what was going on. I could not have written in that light in an intelligible manner with my *eyes open*, while he was made to do it with his *tightly closed*. Nor yet am I able to produce on paper the hundreds of little facts that thus appear to the close observer which make up the sum of *knowledge* of the future and our individuality.

St. Louis,

A. MISTENBERGER.

"None of us know who this is, nor do we much care to know,"

ANOTHER MARVEL.

From the Spiritual Universe.

We have been favored with a call from Mrs Seymour, of Waukegan, Ill., and with the privilege of witnessing displays of her truly wonderful mediumistic powers. She is a lady of pleasing address, and good acquirements. As a trance-speaker, she stands high—in the estimation of many who heard her speak last Sunday she is considered equal to the gifted advocates of our beautiful philosophy. But the most remarkable things in her development is the spirit-writing on her arms. The reader will get some idea of this manifestation from a relation of a case which occurred under our own observation. One day last week just after dinner, she was seated in the sitting-room of our domicile, and was suddenly entranced. With the fore finger of her right hand she traced certain letters and words on the sleeve of her dress, and instantly, with her left, certain others on her right arm. On pulling off her under-sleeve, and raising the sleeve of her dress, there was the full name of our honored father on the arm of the medium, in distinct letters, raised equal to the half of a pipe-stem; and on the other arm the word *spirit*, also distinct! What a feat for electricity to perform—O, ye Mahans, ye Buffalo doctors, ye sanctimonious doubters! And then, the medium still entranced, the death-scene of that father was re-enacted, and an address given, full of paternal kindness, and dignified by the inculcations of wisdom! Great times, these, and full of significant prophecies! The proofs of spiritualism are fast accumulating, and the day of the world's redemption draweth nigh.

Mrs. Seymour, now on a visit to her relations, will leave Cleveland in a few days, to spend a short time in Salem, and is expected to be here again a week from Sunday next when the public will have an opportunity to listen to her, and learn "what the spirits can do."

NEWSPAPER PARAGRAPHS.

That wizards and witches have died away with the gnomes and the fairies, is what the Nineteenth Century too often flatters itself by believing. With what little reason let the columns of our newspapers during the last twelve months testify. Whatever may be the case with the airier and more abstract fantasies which had their root in a natural craving of the human mind to give form and colour to the agencies of earth and air, it is certain that the grosser superstitions still live and retain their hold on the mass of the people. The fairies are dead, but the witches survive—and this is all which Mechanics' Institutes, cheap books, and popular education have done for the Nineteenth Century.

'The change is very little for the better. Modern civilisation has not done much if it has succeeded in removing only the more poetical beliefs, and leaving a residuum of dull, vulgar, stupid credulity which cannot get above the enchantment of cows and the witching of old women.

After all what is our gain over the old days? What is the sum and the result of modern civilisation? The recent revelations of the Essex curate and others in the *Times* can scarcely surprise us. That there are persons in this country who seriously apply to the magistrate to restrain witches from afflicting their wives, and if possible, to "have them swum," however shocking to the Nineteenth Century philosopher, need be no matter of wonder. Whatever Mechanics' Institutes may say, the belief in witchcraft is, in the year 1857, common to the lower orders of the people of England. There are "wise men" in England, and there are thousands of their dupes. The credit of HARRISON, of Leeds, is scarcely inferior to that of Mother SHIPTON; and TURNICLIFE is as great in his way as any old harridan of old who was ducked or roasted. It is certain that HOPKINS, the Witch-finder, would have ample occupation were he alive and were it the fashion to use fire and water for the eradication of witchcraft.

We have no right to be surprised at the existence of superstition so gross and silly among the lower orders, when we know how very little better are their superiors in such matters. Nowhere does the profession of fortune-telling flourish so greatly as among the fashionable circles of London, Paris, and New York. It was by aid of the "Upper Ten Thousand" that Cagliostro and Lenormand, were enabled to acquire wealth and fame. And their successors are neither few nor obscure in our own days. The extent to which the stupid and extravagant fantasies of Spiritualists prevail in this country and in America is scarcely credible. When spiritualism numbers its advocates by tens of thousands, and boasts of several literary organs, what wonder that the belief in witchcraft should prevail among our rural population? The fact proves only that no condition of life and no degree of civilisation are proof against the influence of superstition in weak and unstable minds. Neither ducking nor burning will do any good. There will be dupes as long as there are rogues. Superstition does not die, but is for ever renewing its forms. Nor is civilisation so much to blame as human nature, which, in all times, and in spite of all education will be the same. —

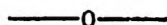
The Yorkshireman.

[The editor of the *Yorkshireman* seems to be very unstable," yet we are far from supposing that either "ducking" or burning would be the proper way of treating him; but we are glad to find that he hath so far progressed as to discover that neither of those bloodthirsty usages "will do any good."

Some of our readers will remember the vulgar phrases and uncharitable insinuations and assertions that characterised his former articles on Spiritualism; but now that he has found out his error in attributing so much blame to Spiritualists—that "*human nature*" is most at fault—we had a right to expect that he would have ceased his charges of "gross and silly" against us. However since he also is a "*human*" being, we must expect that "in spite of education" he "will be" weak and unstable. Nay, we shall not be surprised if in his very next article, on the above subject, he should indulge in the same "gross and silly" charges,

The state of his mind, and the standard of his education may be fairly inferred

from the above article. His appellation of "*lower orders*" and "*superiors*," together with his charge upon "*the noblest work of creation*," sufficiently betray him. He is much in need of spirit teachings. Ed.]



Correspondence.

To the Editor of the Yorkshire Spiritual Telegraph.

Sir,

Hoping by this time, you will have consented to take the command of the field according to the best plan now laid before you; and in connection with our last, and previous letters on the subject of the coming war.

As a statement of "Facts" appear to be the order of the day; we beg to inform you, that the united force stationed at York, are now mustering up, rank and file; for we are informed by the Spirits that we have in our regiment, or Circle, one of the largest guns that will be used in the coming struggle, at the Siege of the huge Fortress of the Devil. He is to be a Trance medium, (a relative of mine) just developing.—Not a member of the awkward squad;—but a fine unsophisticated youth of seventeen summers; of vigorous mind and wonderful nervous power.

We have made several trials of the strength of his mettle, and from the size of his calibre and great length, the effect produced was really astonishing; for he can take thoughts, (or what we call powder and shot from you;—or any of the enemies garrisons heads or guns,) and fire them off at one charge, successively, in beautiful order at one consecutive valley. That is, he can take thoughts from other people minds, he, and they, being wide awake to all that is going on. He is also a speaking medium, and can take impression, language and sentiments from the spirit of my Brother John (before named).—Of this I have already sufficient proof, because he can inform me of what I have been thinking about; stating both time and place.

He is young and consequently was green in these matters, before I introduced them to his notice, a few weeks back, since which time, he is becoming gradually developed. Therefore with such life guns, cast in the sands of gold and silver dust: well polished and length to bear upon the enemies works; you may expect great things will be accomplished by the power of God; and in the name of the Lord it may be fairly calculated that by the application of such formidable weapons, you will be able to blow away all the baseless fabric and Batteries of the enemies of light, along with the Devil, be who he may. But in mercy let the great European black and white roaring Lion of human ignorance, find refuge in the dens and caves of the earth.

Yours

J. WALLS

[The above has been in our hands for some time. We have also several others from J. W. that have not yet been published. Ed.]

Poetry.

THE BEAUTIES OF COMMUNISM.

BY T. A. CROW.

Beautiful the common sun ; it giveth light to all !
 Beautiful the common rains which over all lands fall !
 Beautiful the common grass : it springeth green and fair ;
 In the highways, and the bye-ways, growing everywhere !
 Beautiful the common lewes which trample on the grass,
 Glittering like diamond drops, as o'er the fields we pass !
 Beautiful the common clouds ; we watch them up above !
 And read the Book of Nature and find that God is Love !

How beautiful when truth and love shall link each human heart,
 Earth be the property of all and each one have his part ;
 Not mine and thine but common land and common fruit and flowers ;
 We all are brothers of one blood and all the earth is ours.
 One Father, God created all—the black, the white, the red ;
 Soon may his glorious kingdom come, of all the world the head ;
 One Christ his Son did ransom all, he died to set them free
 Come, common Faith and common goods and year of jubilee.

THE ANGEL'S VISIT.

A babe once sleeping on its mother's breast.
 So pure and bright in its sinless rest,
 That an angel passing by that way,
 Gazed with love on the beautiful clay :

"A bud so fair should in Heaven bloom,
 Come sweet one ! to our Eden-home ;
 Angels form shall thy foot-steps guide,
 Angels hands for thy wants provide."

Softly he pressed a kiss of love
 On the baby-brow of the household dove
 Then gently bore in his arms away,
 The mother's joy to the realms of day.

The mother wept for the dear one gone ;
 The father sat in his grief alone
 But in ! from the grave fresh blossoms bloom
 And Hope with a smile views the opening tomb.

They feel she is near, and inly bless,
 As she comes in dreams with a soft caress,
 With a "good-bye" kiss or the evening smile,
 Which once was the right of their baby-child.

They bless the Power who in kindness gives
 The heaven-born hope that their loved one lives ;
 That she's with them still in her sinless love,
 Till they rest with her in the Home above.

THE Yorkshire Spiritual Telegraph

AND

BRITISH HARMONIAL ADVOCATE.

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CONFESSIONS OF A TRUTH SEEKER.

XII.

WHEN the facts of Spiritism can no longer be gainsaid, and all other methods of "accounting" for them on different principles are shewn to be insufficient and fallacious; the advocate of the spiritual theory, is usually, encountered with "cui bono? — the enquiry not unfrequently put with a sneer, and the conception of the good desiderated, being often a very poor and narrow one: — meaning frequently, "Will it favor some pet crotchet or notion of mine? Will it help me to get on? What good, in a worldly point of view, will it do me? If your spirits would only tell me what the price of stocks would be on any particular day, they would be of some good to me," said a friend. Another enquired of the spirits, about a Will, under which he fancied himself entitled to some property; — and got sent on a fool's errand for his pains. Failing to discover, or appreciate its highest uses, men would apply it to the most mean and paltry ends; like Friar Bangay using the invention of Adam Warner to boil eggs with. Because they cannot bring celestial wisdom from the spheres to serve their petty interests and ends, they enquire "What good is it?"

To those, who urge the question as implying to them a negative answer, and would thus assail the truth of that concerning which they profess to enquire; I would say, not in my own language, but in the words of one of the acutest metaphysicians of the present age, — the Rev. Isaac Taylor; — who, writing of "those almost universal superstitions which in every age and nation, have implied the fact of occasional interferences of the dead with the living: " — and of which he says, "It must not be denied, that some few instances of the sort allude

ed to, rest upon testimony thoroughly unimpeachable: nor is the import of the evidence in these cases at all touched by the now well-understood doctrine concerning spectral illusions, as resulting from a diseased condition of the brain."

"Nor (he adds) in considering questions of this sort, ought we to listen for a moment to those frequent, but impertinent questions, that are brought forward with a view of suspending the enquiry; such for example as these—What good end is answered by the all-god extra natural occurrences!—or, is it worthy of the Supreme wisdom to permit them?" and so forth. "The question is a question first, of *testimony*, to be judged of on the established principles of evidence; and then of *physiology*; but neither of *theology*, nor of *morals*." . . . "Now in considering this or any such extraordinary class of facts, our business is in the first place, to obtain a number of instances, supported by the distinct and unimpeachable testimony of intelligent witnesses: and then, being thus in possession of the facts, to adjust them, as well as we can, to other parts of our philosophy of human nature. Shall we allow an objector to put a check to our scientific curiosity on the subject, for instance, of somnambulism, by saying, 'Scores of these accounts have turned out to be exaggerated, or grossly untrue:—or, This walking in the sleep ought not to be thought possible, or as likely to be permitted by the Benevolent Guardian of human welfare.'"

Just so, that is "hitting the right nail on the head," at the same time I do not wish to evade the class of questions adverted to: I only insist, that the question of *truth* and the question of *use* should be kept distinct; not that they are so in fact, in the sense of being severed, for they are correlative; but, that our knowledge of the one, is not always equal to our knowledge of the other; and the investigation is altogether simplified by *not* confounding them together.

Of what use is Spiritism? First clear your mind of all doubts as to its reality; when you have done *that*, you will be the better enabled to discern its uses:—Admit its truth, and you may be sure that like every other truth in nature, it *must* have its uses; even should you fail in detecting them.

Possibly we may never know them to their full extent, but much we may readily know, the *advantages* in the *surface* that it presents to all find, we cannot fail to see it, faithfully applying that to which we have already attained. If we worship at the shrine of Truth, the indwelling spirit will unveil itself to our gaze as we are prepared to behold it. We may learn the "open secret" if we will.

Of what use? strange that at any time, men should need to make the enquiry: What! Are we so wise,—so good, that the teaching of our elder brethren can make us neither wiser, nor better? Do we desire to know *nothing* of the land whither they have journeyed, and where we must shortly follow them? Do the curtains of sense hem us round so closely within their folds that we can neither see beyond, nor desire that the light from thence should penetrate to us? We stand

here trembling on the brink of the dark river that we know we must cross ; and when beacon-lights love-kindled from the spirit-shore to guide us are seen : we ask, "What use are they?"

Yes, 'tis strange.—But stranger still, that the enquiry should be made at this time,—now.—when a base and sordid materialism with its "Mechanical Profit and loss Philosophies" has permeated Society through every pore : the pursuit of physical good, and the greed of gain, absorbing the faculties and energies of men to the almost neglect of that inner life which constituted their veritable being. This tendency, strengthened as it is, on the one hand, by that too exclusive devotion to physical science, and the increase of our wealth-producing powers, which is the characteristic feature of our age ; — until inflated with their discoveries and inventions in this direction ; men think and act, as if all the problems of life, were to be solved by steam-engines and spinning-jennies.—And on the other hand, by the teaching of that school of philosophers, who resolve life itself into a mere product of organization ; who, confounding the house with its inhabitants, deny the being of the soul, because forsooth, the anatomist is unable to find it amid the gore and filth of the dissecting room, and cannot exhibit it to his pupils on the point of his scalpel. The loftiest thoughts of the highest minds, according to this school, result simply from the performance of a function of the animal economy by its appropriate organ : — it is not the soul that acts, but that as it was once phrased by a learned Professor, "The brain secretes bile." In other words, a soft medullary mass about the consistence of hasty-pudding, and which might be contained in a slip basin secreted. — *xiv.* — the *Uliad* of Homer. — the *Principia* of Newton, the *Lear* of Shakspeare. In like manner, the truest human affection, is explained to be, only a consequence of the material particle of the human organization, acting chemically and mechanically ; and can therefore, "be nothing worthier than the love of a spoonful of nitric acid for a copper half-penny" and man himself, with all his hopes, aspirations, and capacities, is only, "An omniverious biped wearing breeches."

And while some are thus immersed in the business, or pleasures of life ; and others are groping their way over arid wastes of dreary speculation, misled by the, *ignis fatuus* lights of false philosophy ; — young earnest souls are growing up around us, seeking in vain trust-worthy guidance, struggling with the burden of life's mystery and with much else in which churches, cannot help them ; — can not indeed help themselves. Not to speak of other struggles on a larger scale, — of nation and races the wide world over.

If ever there was a time, in which it was necessary for God to speak to man in other ways than those with which they are ordinarily familiar ; — so familiar indeed that they have ceased to recognize them for what they are ; — that time is now. If ever there was need that spirits filled with Divine love should descend from their starry heights, to teach the ignorant, — to enforce the neglected truth

of human brotherhood, to bring men nearer to God and to encourage and aid those who are labouring as His instruments, to establish His kingdom upon earth; that time is the present. Everywhere, the thirsty earth is opening wide her lips, to receive the spiritual influences which are beginning to fall and we trust will soon descend in more copious showers.

"Fall warm, fall fast thou mellow rain;
Thou rain of God, make fat the land;
That roots which parch in burning sand,
May bud to flower and fruit again."

Cui boni? Perhaps the question is best answered from the stand-point of personal experience; as the direct evidence of consciousness is stronger than any other; and as where faithfully narrated, the experience of one must generally, in essential points, be the experience of many. "Only by a felt indubitable certainty of experience does speculation find any centre to revolve round, and so fashion itself into a system." If I could not answer the question for myself, I should not feel justified in attempting to answer it at all.

What then has been the influence of this belief upon my own mind? What have I learned from spirit-teachings and from the general study of the subject?

Among many things these are the most noteworthy. — It has answered for me the question put by one of old, and by many since; "If a man die, shall he live again?"—and brought home to me a firm conviction of the reality and nearness of the spiritual world and its intimate relations with this,—the present life being only germinate of the future. "The fore-splendours of which Truth, and beginning of Truths fell mysteriously over my soul. Sweeter than Day-spring to the Shipwrecked in Nova Zembla; ah! like the mother's voice to her little child that strays bewildered, weeping, in unknown tumults; like soft streams of celestial music to my too exasperated heart, came that Evangel. The Universe is not dead and demoniacal, a charnel-house with spectres; but God-like, and my Fathers." It has taught me that whatever errors there may be in theological systems, they are separable from those root-ideas, which are the truths common to them all.—It has thrown a flood of light upon much in the History and religious systems of by-gone times and nations, which before was dark,—the torch-light of philosophers serving only to render the darkness,—and their own ignorance visible; their cuckoo cry of "Imposture" making night still more hideous.—It has made many things in the Bible, credible, probable, which before, were to me, impossible of belief.

It has enabled me to form a nobler estimate of the dignity, worth, and destiny of human nature, (a good which cannot be overrated, from whatever source derived) and a clearer view of the chief purpose of human life: — the only one which seems to me calculated to remove those distressing perplexities concerning it, with which the thoughtful mind is so frequently beset: — teaching me to

regard it, not as given primarily for the enjoyment of present happiness; but, for the performance of duty:—and this world as a school, in which we are to be trained and educated,—not without discipline,—perhaps an unpleasant and severe one, for the Future Life:—just as the boy is sent to school, to train and prepare him for the future life of manhood. Happy we, if we learn our lessons aright, whatever troubles they may cost us.

We receive these lessons in various ways, I have received those here enumerated and others, chiefly through my investigations into this and kindred subjects; there are still many of its lessons, which I only imperfectly apprehend, many of which I am entirely ignorant; but of some, I may say, like the blind man restored to sight, "This I know, that whereas I was blind now I see." It has removed from my mind many doubts, solved many enigmas, which before, to me, were inexplicable. It has been to me light in darkness:—Hope in despondency:—Consolation under bereavement, and "the happy truth" of which it has convinced me, will I doubt not, fully realize, as it has already in part, the language addressed to me by the spirit "Phreno." * It "will be the means of making smoother your path in life, softening the pillow on which your dying head will rest, and make your spirit more happy when it awakes to a never ending state in the spiritual world."

* Vol II. page 142.

CLAIRVOYANCE EXTRAORDINARY!

WHAT DOES IT?

Mr. Editor, "Facts are what we want," quoting Dickens, and "facts" we are getting. A Mr. Tiffin has a spiritual Circle here in London, which is attended by many persons of an enquiring turn of mind. Amongst the rest who did so twelve weeks back, was Morgan Kavanagh, a very learned Mufti, Mr. W. Whitaker of 31 Newman St., Oxford St., and an oriental looking gentleman named Randolph, who, I am sorry to state is to spend the rest of his days in some country where he will not be half as useful as he might be here.

Well Sir, Mr. Tiffin's table moved about in fine style for a while: and then every body—not a medium—got back, leaving Mr. Wallis and lady, and five others at the table, among a whom was the Seer Mr. R. Now Mr. Kavanagh, being a most learned Mufti, speaks several languages. Mr. Whitaker speaks English and German (his native tongue) and Mr. R. only a very little French and Arabic, besides English, and not a word of German.

He pretends to be a Clairvoyant too, and on the night in question, claimed to be under the direct afflatus of the spirits. A gentleman table-tipper who was present, took it into his head to throw a damper on Mr. R.'s pretensions to spi-

ritual inflation, and when R. demanded of the table whether a certain paper which he held in his hand, and which his hand had just before filled with writing, was spiritually produced (the writing not the paper) the aforesaid tipper caused the table, I think by direct pressure merely for a lark, to tip out F U D G E, which had the effect of nearly upsetting R.'s equanimity. It was clear the man felt bad, because he believed the writing was spiritual.

Well he went to the table aforesaid, and after a few minutes his hand began to twiddle about, like as if he could not help it, and he said to me. "We'll see whether it's fudge or not." Then speaking to the company he said, "Gentlemen, my hand is now under spiritual influence, and I undertake to answer any question put silently (unspoken) in any language, on any subject! Suppose you try whether it is humbug or not!" Then up spoke Mr. Tiffin saying, "Keep still gentlemen and give the mediums all the room they want!" Yes, yes, rapped the table. Whereupon he was obeyed, and Morgan Kavanagh put several questions mentally, and that too, in the French language, and away went the pencil of the seer over the paper and answered *every one correctly*. Then Mr. Wallis and Mrs. Wallis, put several, all of which were answered exactly right. Scarcely however had this been done, than the Seer fell off into a sort of somnolent state, or trance, and then he went on verbally answering questions mentally put in foreign languages and at the same time went on writing at intervals as before. Then silently, in German, Mr. Whitaker asked, "Can you understand me and can you go to the person (a sister) of whom I am thinking?" The Seer's hand wrote in German letters, which awake he does not know at all, the sentence "Danish Dutch," and then in English said, "It is very far to go, but I will try. It is a long way off over the waters." Then another set of questions put mentally in French was answered by writing in that language and the name asked for (Volney) written out.

In about five minutes the Seer said he had found the party asked for mentally, over the sea—stated it was a woman—she was aged, sick, and would die within four months. Presently the Circle broke up.

A few days ago Mr. Whitaker told me that the clairvoyant was correct to the most minute particular. She was sick and died as he said she would. He had sat in a room in London, and yet, in the district of Galicia, found a living person amongst the thousands there, described her case exactly, told when she would die, and all within five or at most ten minutes. Is not this most wonderful! Alexis never approached such perfection in that direction. I was told yesterday that this same man can give, word for word, a conversation held between any two persons in any part of the world; and describe perfectly any Locality that may be named, and which he has never seen: moreover that it has been his custom at the sacred circle, wherever that may be, to answer the unspoken thoughts of others. Perhaps Dr. D or Mr. B. the projectors of that circle will let us know through your paper whether this be true or not. I hear they have a new sort of medium at a Circle here in London, one who *kicks* out messages. Take care gentlemen and lady mediums, let us have the Simon pure article or none at all.

"For there's a chiel amang ye, ta'en notes
An faith he'll prent em."

A word to the wise &c. &c. Honesty, above all things.

Mr. and Mrs. Wallis are nobly laboring for the cause. Mrs. E. is increasing her mediumship wonderfully. Mr. Tuffin still keeps up his company of investigators, and on the whole I think Spiritualism is working its way abroad favorably. They have got a wonderful diagram at the S. C., I am told, illustrative of Drity, given by an old Egyptian Priest. It is said to be a curious affair. A Doctor M. is engaged here in a very important Spiritual Movement, and it looks like succeeding; doubtless you have heard of it. On the whole I think we have cause to rejoice and thank Heaven that it is so well with us as it is.

Till something else turns up worth recording. Farewell.

LONDON.

FRED COLLINS

SPIRITUALISM IN AMERICA.

(From a Boston Correspondent of the *New York Tribune*.)

The early progress of a new philosophy, religion, or fanaticism, is sometimes so silent and outwardly imperceptible, that it becomes a power before it is recognised as having an existence, and is deeply and firmly rooted before most men are aware that its seeds have been sown in the public mind. The history of Spiritualism in Boston and New England, I believe will illustrate this truth. The believers in Spiritualism—in "modern Spiritualism," with its material evidence in rappings; and other physical manifestations—are already respectable in number, far above mediocrity in talent, and are found in the great "exclusive" circles of our upper and literary classes. Men influential in the church, in political life, in literature and business, are secret or open believers in the intercourse of disembodied with embodied spirits. Many others, like Festus, are "half persuaded," and send for the Pauls of the new faith secretly, or come, Nicodemus-like by night, to whisper their belief, and to ask, "How these things can be!"

You would be astonished—and a great many others would—if I recorded the names of many of our celebrated writers, politicians and clergymen, who imitate Nicodemus every week.

I will tell you how one reverend Doctor of divinity is in the habit of receiving his spiritual communications. I have not given his name. He lost his wife some time ago, and shortly after her decease, called on a lady member of his church who had become a medium.

"I've come to talk to you, Madam!" said the Doctor, gravely.

The lady feared that she had been charged with some breach of church discipline, and salted out:

"Well, doctor, what about?"

"I've come to talk to you about spiritualism, madam!" replied the Doctor with increased severity of demeanour.

"Well, doctor, have you ever examined the subject?"

"No," said the modest minister, "but I have come to talk to you about it."

"Ah! Then I must talk to you."

The lady, it is alleged, immediately went into a trance state, and spoke or wrote what purported to be a message from his wife in the other world.

The doctor received the communication silently, went away without talking to her "about spiritualism," and has very frequently since that time returned for the same purpose, always silently receiving similar communications, and always going home again without lecturing the lady. It is to be hoped that he will say his say to the lady soon or sceptics will begin to believe that he visits the medium not to talk but to listen.

The Spiritualists support one weekly paper here—The *New England Spiritualist*, which circulates between three and four thousand copies; another, to be called the *Banner of Light*, will be issued by Luther Colby and company, in April. The *Spiritualist* is edited by Messrs A. E. Newton and Norton—the former of whom (the proprietor and responsible editor) was formerly a Presbyterian clergyman. The *Banner of Light* is to be edited by a gentleman once notorious in the newspaper world as the conductor of a disreputable journal. He has been converted recently, and is a living miracle to all his old associates.

It is estimated that there are 25,000 secret or open Spiritualists in Boston alone. This estimate is from a reliable authority, but I do not know how the facts were procured. Not more than 8,000 or 10,000 are avowed believers, or as the orthodox phrase it, "professors;" and, as in the Christian Church, so in Spiritualism, the professors are not always the most exemplary or the most sincere.

They have three places of teaching, open every Sunday. The Melodeon is open twice, and is generally occupied by trance-mediums or celebrated expositors of the creed. Miss Sprague, a medium, is speaking there now. Joel Tiffany, editor of a Spiritual magazine occupied its tripod before her, and Mrs Corah L. Hatch and had large and respectable audiences for several Sundays in succession before him. The audiences there average from 400 to 1,000 persons.

There are services thrice every Sunday at Horticultural Hall, with an average attendance of 400 persons every session.

Chapman Hall also is open thrice a day for the public discussion of Spiritualism and spiritual manifestations.

The Melodeon is always occupied by one speaker; but any one may ask questions, or reply, after the medium or appointed speaker has concluded his discourse. At the other Hall, anyone and everyone is invited to participate whether in or out of the body, whether sceptic or devout believer. The services are always interesting from the rareness and boldness of the doctrines advocated and assailed, and the great variety of talent and opinion that mingle in the stream of debate.

Spiritual literature has steadily increased in bulk, at least, during the past five years, and the sales of it now are larger, than ever. Andrew Jackson Davis's writings have a steady or standard sale. Of his last volume, entitled *Penetralia*, 2,000 copies have been sold.

Of Judge Edmond's first volume. 1,200 copies were disposed of by one Boston bookseller; of the *Spirit Minstrel* (a spiritual musicbook), some 4,000 have been sold; while *Tiffany's Monthly*, the *Spiritual Telegraph*, and other pamphlet publications, are much more readily bought by believers than read by sceptics.

The Rev. Mr. Godard has spiritual services thrice every Sunday at Chelsea. There are two places of assembly at Cambridgeport open on Sunday, where trance-mediums for the most part try, to edify the public.

There are occasional Sunday services at Roxbury also.—*Morning Star*, Friday Nov. 17th.

THE LAME MADE TO WALK!

(From the New England Spiritualist.)

A friend sends us the following extracts from a letter received by him, from Dr. J. B. Dods, who has been lecturing on Spiritualism, at Provincetown. The case described seems to have been somewhat remarkable; and had the writer lived eighteen hundred years ago, doubtless the religious world would have pronounced him a "saint":

"A lady, the wife of Philip Cook, who had been an invalid six years and doctored by the physicians in Provincetown and Boston, and to no profit, sent for me. I found her confined to her bed, unable to walk, and in as much pain, from neuralgia, as to be compelled to keep under the influence of morphine, to get any ease. She was also subject to nervous spasms. I found that she had also spent eight months at Northampton, under the care of the celebrated Dr. Hulstead, at his water-cure establishment, where she paid 13 dollars per week,—in all, 390 dollars. She was but little bettered, and could walk about the room a little, and a few times went into her next door neighbor's house, which was not two rods distant from her own. But she, on undertaking to ride out in a carriage, again relapsed, and for thirteen weeks had been confined to her bed, unable to walk. This is the situation in which I found her:

I tried to produce on her a psychological impression, but failed in effecting the slightest result. I could not even close her eyes. I then told her candidly I could do nothing for her. As I left the room of this distressed lady, she burst into tears. This was on Saturday night; on Sunday night I had a most brilliant vision of seven immortals,—her father, mother and brother, my father and mother, Joseph Atkins and Charles Parker, both formerly of Provincetown,—constituted

the group. They told me what to do, and she could be made to walk and be healed. On Monday morning I communicated the vision to her. She was not a spiritualist, and would not believe. I frankly told her it seemed, in the usual order of things, almost impossible, but as my visions had never deceived me, so I had full confidence in the result.

That (Monday) evening I lectured at the Ocean Hall, and I announced my vision to the audience; that I would, on Friday evening (for the Hall was engaged till then), have Betsey Cook taken from her bed, and set into the Hall, and, by spirit-power, made to walk before the audience and be healed. They almost laughed me to scorn. I replied firmly to their mockery, and said that I could stand the shock of any human earthquake, and I would poise the whole truth or falsehood of Spiritualism upon that single result. The evening came: the Hall was jammed; I stepped on the stage and to the long continued applause of the audience. I stated the circumstances of the case,—called up six persons out of the audience, whom the vision had desired me to take, myself making the seventh. These formed the circle, on which the seven spirits of my vision were to act, and, through whom they were to heal the invalid. I then ordered her to be brought into the Hall. Two strong men went and took her from her bed, placed her in a large rocking chair, covered her well up in blankets, and carried her up stairs, and placed her on the stage, and uncovered her. The solemnity and silence of the grave reigned! The circle was formed; I breathed a short prayer, in a solemn voice, proceeded to the ceremony, as directed by my vision, and soon the seven immortals appeared, each one of whom acted on each one of the circle. Myself and one other person at the other end of the circle laid our hands upon the head of Betsey Cook. When the ceremony was ended, I called upon her to arise and walk; and, to the astonishment of myself and all, she did so,—walked back and forth, several times, the length of the stage; descended the steps of the stage; walked back and forth over the Hall; returned to the stage; declared herself free from pain and weakness, and took her seat and remained till my lecture closed. She arose, and though it stormed, witho it any covering, except a shawl, left the Hall ran down stairs as light as a bird, and got home as soon as her husband. Next morning she took a walk of a quarter of a mile, spent the day at my daughter's, and has been walking the streets, visiting her neighbors, and about her house ever since. The whole town was excited, as though in a hornet's nest. The most of my opposers were struck dumb."

NEWSPAPER PARAGRAPHS.

What is human reason? What is intelligence? What education? It is a common boast now-a-days that we live in an enlightened age. Sir JOHN PARKINSON indeed, and Lord JOHN RUSSELL, with others of less note, do proclaim the existence of much ignorance in England, but then — such is the earthly pun

—it is altogether among the poor—in the lower strata of society. Is it altogether among them? Certainly not. As we have lately seen, the diabolical manifestations of what is called witchcraft still recommend themselves widely as facts to the minds of that class; but who are the votaries of spiritualism? Whereabouts in the social hierarchy did the degrading rage of hat-turning, table-turning, and spirit-rapping recently break out? Not among the poor and unlettered, but in the class which arrogates to itself a superiority in knowledge and intellect. There is no limit, no circumscription, to the fraud and the credulity of men.

Here for instance is a case in point, which our readers must pardon us for presenting to them. A gentleman, Mr. W. M. WILKINSON, of Hampstead, "does not shrink from the responsibility" of vouching with his name the announcement of a "new force, or faculty," as he terms it, which he avers he has discovered. We quote his words:—

"Pictures have been drawn in pencil within the last three months by a lady in my house, and represent flowers, some of them on a scale of upwards of 18 inches diameter, with a series of leaves, buds, and fruits, apparently in accordance with botanical facts in their main features, and finished as to their artistic qualities, with fair skill in handling the pencil, whilst, as to their design and variety, they are, I venture to say, entirely above the invention of the most practised and imaginative artist and botanist combined. As to originality, they are a creation, so far as the world's previous knowledge is concerned, of new forms of flowers of striking beauty. The way in which these forms have been produced was by her hand being involuntarily moved, first, in drawing the outline with great rapidity and correctness, and afterwards in the shading, without any mental, ordinary, or known volition on her part—she simply holding a pencil in her hand upon a sheet of paper, without the intention or knowledge of what was to be drawn, and thus negating the possibility of invention or imagination in the process. The experiment may be tried by all. Apparently the experimenter has nothing to do but sit as if about to draw, put the pencil down, and wait till it moves. In the instances of my children (in three of whom it seems the faculty has shown itself) it moved in less than one minute—first slowly, but in a few minutes with great rapidity."

Is this diabolical or spiritual—or has the age of miracles returned? No. The "new force" is a very old one, and has played, as it seems yet destined to play, a large part in the history of mankind—a performance painful and humiliating to contemplate. It is only the old force of gross credulity and gross ignorance breaking through the thin varnish of imperfect education and intelligence, which, with the mere material refinements of wealth, constituted, for the most part, the boasted civilisation of our epoch. —*Morning Star*. April 17th.

In reply to this, the following letter appeared in the same paper on Monday, April 20th:—

THE NEW FORCE.

SIR,—I have only this morning seen your comments on the letter which I ad-

dressed to the *Morning Post*, and the main portion of which you have very fairly transferred to your column.

I had hoped that in strictly conforming my letter to a statement of facts, patent to me as to all, I might escape the charge of witchcraft at the hands of my more enlightened fellow subjects. You appear, however, to know all about it, and to be able to attribute my statement to the uncircumscribed "fraud and credulity" of man. Now, without arrogating to myself, as you suppose, any superiority in knowledge or intellect, I do yet claim for myself to be able to see with my eyes (with the assistance of spectacles) a dozen and a half pictures of flowers — some of them 30 inches by 24 in size, and to know that they are entirely new forms, and have been produced in the way I described in my letter, without mental volition on the part of the lady.

If the lady be a witch, I wish there more like her, and if there be any fraud or credulity in her, I have been 20 years in finding it out.

Depend upon it that even Editors cannot write down facts.

If you will do yourself and me the favour of coming to my house I shall be most happy to show you my facts, and you can report to your readers your opinion of my "fraud and credulity."

I have the honour to be, Sir,

Your obedient servant,

W. M. WILKINSON.

Hampstead, 18th April.

To this letter the Editor appends the following paragraph:—

A correspondent of the highest respectability writes:—Mr. Wilkinson has related these new phenomena up to a very recent period in spite of thousand of facts which he was forced to see or know. But facts have at last compelled him to yield. I affirm that I know of no credulity so gross, so humiliating to contemplate, as that which believes that the sensation of sight, hearing, and touch are the mere effects of imagination, and destitute of all real existence. I enclose you some verses written by an involuntary hand by one whom I have known long and well.

Correspondence.

Sir,

To the Editor of the *Yorkshire Spiritual Telegraph*.

It is pleasing to see in last week's *Telegraph* one important sentiment among others from the spirit of Swedenborg, viz. "Sign your name boldly and put your place of residence with courage." The language in one of our letters addressed to you, echoed back again from the spirit world, proves that every day, every hour, every moment, yea at every beating pulse we tell, it is becoming more and

more apparent that Truth should arise in all its mighty power against Falsehood, personified as the devil of darkness, when the calls made upon you (to accept command) through providence, would no doubt have been the means of rescuing Mr. Hume from the traps and snares of the iniquitous Court of that puny arch tyrant and special constable, a poor imp of darkness, trembling on the tottering throne in France; for what in the name of wonder, can Spiritism have to do with Kings and Queens and Courts and governments until instructed by the voice of the people of spiritual truth in the things pertaining to their happiness. Mr. H. might with the same reason just as well expect to gather roses in December firs of thistles, invert the seasons, turn the world upside down, or annihilate the general laws of God, as expect any substantial good from those spirit manifestations at the Tuileries; the very end and objects of their permission was simply to prove the truth of all our letters, and the utter futility of placing confidence in Kings and Princes; for by so doing, he is stepping out of the way of righteous actions, by taking the surest method to destroy the cause he must labour to establish.

Let no mediums put any trust in those spirits of darkness, for their object will always be to allure, to betray, to rob, and at last to murder the cause of truth. Spiritism acts upon men of noble minds and hearts that are humble, to work out the accomplishment of its object in due time, and by the will of God: the spirits choose the simple, not to amuse the Kings fools, or even themselves, but to bring to naught their abominable lies, and things that be, by holding Circles and exhibiting the manifestations in quarters where truth can be properly appreciated.

I do not think it impossible to convince and convert a Emperor, King, or Queen. The things impossible with man are possible with God, and the conversion of the special constable with his Court to Spiritism and spirit teaching, is not beyond the range of a special providence. Yet it would be a clumsy mode of action, a singular exception to the general rule, and as such, ought never to have been attempted. Let the Emperor of France and his generals amuse themselves, and let Mr. H. avoid alarming the poor Empress who no doubt stands in need of all the consolation her Popes and Priests can bestow; for Behold! the hand writing on the wall in the place of human pride and power, as it is their, of course it must be rubbed off, or defaced by its Lords and concubines. Yet the decree itself still in existence.

Therefore let the self constituted Monarch of darkness along with his vassals, blown out of nothing compose themselves on the towering pinnacle of their own lusts, and look down with dismay and content if they can, on the yearning gulf beneath, whose open jaws are ever ready to receive the miserable objects of its own creations, from whence there is no escape on this side the grave: when his kingdom will be divided and given to the spirits, to spiritists, and true spirit teachers, from whom all true principles shall spring and on which universal governments shall be founded, in spite of, and in derision of all the devils Courts of superstition and ignorance united together in one band of European despotism against the people, against the voice of God, against the supreme will of the King

of Kings and Lord of Lords.

But, in conclusion such a manifestation as this, when Falsehood yields its power, would be the best cure for the Court of France; and I dare be bound to say there would be no further demonstrations of spirit power requested or needed at the Tuileries on this side eternity.

YORK.

J. WALLS.

The following is an extract from a private letter received by Mr. Lonsdale (Temperance Hotel Keighley.) The writer is a gentleman, who, a short time ago visited this town for the purpose of witnessing Spirit-manifestations. Since then, he called for America. As he is a gentleman of high respectability: one whose word would stand in any Court in England, (on any other subject) we have obtained permission to insert the following:—

"Having now attended the Davenport Circle, I have seen some physical manifestations. I tied the hands and feet of the mediums that they could not possibly exert any power in what occurred;—The manifestations are now conducted in a large dark box about 8 feet long—the room being light, an objection being so frequently made to the darkness.

Having tied the mediums well to the seats, the door was pushed and immediately the spirit announced his presence audibly and closed the door buttoning it inside. He then asked if we would like some music. (There was a violin, tamborine, bell and trumpet,) and music was played three times with the violin and tamborine, the bell chiming in now and then. At the close of each performance, the spirit wished me to go in and see that the mediums were tied as I left them:—The spirit spoke several times, and opening a slide in the box, put his hand through the aperture many times. I asked him to shake hands with me which he did—the hand felt warm—the fingers were long:—After this he wished me to see that the boys were tied—and then said he would untie them—which was soon done and the cord flung through the aperture in the box."

THEODORE PARKER, ON SPIRITUALISM, Price 2d. per doz.

THE
Yorkshire Spiritual Telegraph

AND

BRITISH HARMONIAL ADVOCATE.

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SATURDAY, MAY. 16, 1857.

[PRICE 1d.]

THE DUTIES OF THE CONDUCTORS OF THE PRESS,
AND OF ALL THE FRIENDS AND PROMOTERS
OF SPIRIT-TEACHING.

I.

MY DEAR IMMORTAL BRETHREN AND FELLOW-LABORERS IN THE
CAUSE OF DIVINE TRUTH:—

1. LEARN to love and reverence truth, more and more intensely; and for this purpose seriously seek and extend your knowledge of it. Speak, write and publish what approves itself clearly to your own minds, as true, and nothing else. Promote nothing, just because others promote it. Publish nothing about which you have doubts, because wished or expected to do so, by numbers of your fellow-men. In the publication of the knowledge of truth, recognise no human masters. Come under the bondage of no human creed. Act freely, fearlessly, and faithfully, from your own clear, calm convictions, and from nothing else.

2. Learn to know, to feel, and to rely more and more on the peculiar freshness, and powerful energy of perfect sincerity; and to place the knowledge of truth more and more freely, fearlessly, and clearly before the minds of your fellow-men. Listen to the proclamations for continued progress in the love and the knowledge of truth, in the love and the knowledge of duty, issued by your own spirits; and whenever you catch a new ray of Divine light, and get clearer conceptions of the inherent dignity and importance of human nature, whenever you perceive new forms of the knowledge of truth, and of the beauties of virtue, welcome and prize these as the most precious benefits; feel persuaded

that you are under the tuition of spirit teachers; and that you are growing in mental energy by enjoying Divine inspiration.

3. Learn to seek and cherish more and more this mental growth, this internal life, and to give this increasing spiritual force the most free and fearless expression; to find for the knowledge of truth the most generous and attractive forms, and new paths to the minds of your fellow-men; to wage the most courageous and constant contests with all the existing forms of physical and moral evil and error; to pour forth the irresistible powers of love and benevolence; to love and honor your labors and pursuits; to know and feel that you are engaged in the greatest work of your age; and that you will be sustained in it by the ever increasing powers of Divine truth, and by the ever-brightening hopes of immortal progress, and eternal felicity. There is an authority in the knowledge of truth, and in proportion as men are possessed of it, they can not but convey their ideas of it to others, with the energies of Divine messengers, and with the consciousness of their right to the most respectful attention of their fellow-men.

4. Learn to know and to feel more and more the greatness of your vocation; to rejoice and glory in it; to regard it as the highest human vocation; to love, comprehend, and seek after more intellectual, moral and spiritual developments—after higher intellectual, moral and spiritual perfections. Your fitness for the duties of promoting Spirit-teaching must be measured by your love and comprehension of intellectual, moral and spiritual perfection,—by your faith in it—by your aspirations after it,—by the power with which the love of perfection stirs up your spirits to generous actions,—and by your powers of awakening the same desires, for the same developments and perfections in the spirits of others. The love and the knowledge of truth, of duty, and of perfection are the means which are to improve mankind; and therefore, let the thirst for perfection grow up in your spirits into a holy living reality; and you will have taken the most effectual step towards the development of yourselves, and towards purifying and perfecting the minds of others within the reach of your influences.

5. Learn more and more to labor to develop and perfect yourselves for your high vocation, to uproot the intolerance and servility of established error—the arrogant pretensions of fixed creeds—the moral despotism of superstitious dogmas—the numerous abuses of present society; for you cannot do much towards these all important objects, unless you constantly aim at higher degrees of the love and the knowledge of truth, of duty, and of perfection,—unless you constantly, freely, and fearlessly proclaim and promote the knowledge of truth, without any mixture of erroneous views.

6. We must strive to learn more and more, to secure progress in our intellectual, moral and spiritual developments; for these are the great demands of the immortal human spirit. These are the essences of the awakened spirits' constant desires. To begin and carry on these progressive developments, explain the object of our

present existence—the end of all our duties—the ultimatum of all our exertions. We must then, constantly strive, to seek and search for every possible aid towards progress and perfection—for the nobleness, the goodness, the grandeur and the beauty of virtue. We must strenuously strive to comprehend and realize accurate conceptions respecting the inherent dignity and immortal worth of humanity, and to help our fellowmen to understand their own immortal nature; and these are but the beginnings of our important work. Our great and constant aim must be to stir up ourselves and our fellow-men, to the serious, the solemn, the stern, and the invincible purpose of doing, and of becoming what is right, good, perfect, Divine, and beautiful, with an all-conquering moral energy of will—with an indomitable living force of spirit. The grand purposes of self-development, of duty, of spirit teaching, and of all intellectual, moral and spiritual aids, are to excite and unfold this all-conquering moral energy of will, and this indomitable living force of spirit, in the constant choice, and in the perpetual pursuit of virtue. This all conquering moral energy of will, and this indomitable living force of spirit do not, however, visit and abide with the mentally indolent; do not come to and remain with the mentally passive and servile.

7. The all-conquering moral energy of will, and the indomitable living force of spirit here referred to, and which are evidently the grand purposes of spirit teaching, to infuse and build up in our minds, to bind us to the constant choice and perpetual pursuit of virtue, of progress and perfection—in the face of all opposition, pleasure, pain and temptation—do not come and abide with the mentally indolent, the passive and the servile. They are received as the just rewards of the faithful and proper use of our powers and faculties. We must constantly strive to study to obtain, and realize them. We must constantly strive to put forth all the concentrated strength of all our powers and faculties to receive, retain and perfect them. To strive and to study, to acquire these Divine powers of will and spirit—to learn to stir up ourselves and our fellow-men, to the serious, the solemn, the stern, and the invincible purpose of doing, and of becoming what is right, good, perfect, Divine, and beautiful—do not consist in the mere reading of the records of spirit teaching, the histories of Divine revelations, or in attempting to think and to know what others have conceived and thought, what others have recorded, written and described; but in putting forth the concentrated strength of all our powers and faculties, for the acquisition of higher degrees of the love of the knowledge of truth and of duty—in penetrating beneath the apparent and the local, to the real, the permanent, the universal, and the eternal. The cordial reception of moral and spiritual truths, cannot take place in a passive, servile state of mind. The human mind is never more active and energetic than when seizing upon, examining, and analyzing the mighty facts of duty,—the facts which are fitted alike to quicken the intellect, and to develop the spirit. The healthy active mind cordially receives moral and spiritual truths, in the pure love of them, and cleaves

to them, as its sweetest portion; and the developed spirit works them gradually up into its own texture and immortal nature.

8. Learn more and more, to desire and receive the highest possible forms of spirit teaching, — to strive to gain the most profound, generous and fruitful conceptions of its varied grandeur and beauty, — to penetrate into its real import and inexhaustible richness, — to seize upon its distinctive character, — to comprehend and feel the new meaning and refreshing power of its ideas and words, — and to study and imbibe all these, that your faculties may be roused and raised up to kindred energy. Learn more and more, to realize the enlarged and living conviction, that spirit teaching has not spoken its last word — has not ceased to carry on its mission, and that it has much to say — to impart, and to give to every sincere inquirer after the knowledge of truth in every succeeding age of duration. Do not arrest the progress of your mental development, by erroneously supposing that the knowledge of all necessary truths has been already achieved — has been already communicated; and, that you have no more to do, but to study and investigate what is now known. Strenuously study, carefully investigate, and accurately understand what has been already achieved and communicated, but constantly stretch after the unknown, and desire more and more; for much is yet to be received — for much yet remains to be learned. It is one of the glorious characteristics of spirit teaching, that it is inexhaustible, infinitely varied, and perpetually fruitful. It is one of the chief offices of spirit teaching, to touch and quicken the springs of thought in our spirits, — to awaken us to new energy, and to constant activity, — to present multitudes of grand suggestions, to be followed out by our own spirits — by our own patient, persevering, and penetrating investigations.

9. The numerous and varied communications, which I have received from time to time, from my spirit brethren,* are all particularly distinguished, by the breadth, depth, originality, and perspicuity of the conceptions which they contain, — by the peculiar energy, eloquent force, and splendor of their diction, — by grasping great ideas and expanding them into thousands of beautiful, mind-striking forms, — and by harmoniously adding thought to thought, and illustration to

* The following are some of the principal ones which have been received and published. — Divine illumination communicated from the spirit spheres, part 1. Contents — Moral and spiritual sciences, Divine revelations, Inspiration, The Jewish Scriptures, The Pentateuch, — The Books, works and mission of Moses. — Spirit communications and sacrificial offerings. By an immense host of the highest progressed human spirits. — The philosophy of physical formation — The science of human nature, physical and mental. By B. Franklin, J. Dalton and others. — Man's nature, position, and destiny — Our infinite eternal Father God. — Man's derived power. — Defined responsibility. — Gradual progress in the knowledge of truth. — Of Divine revelations. — The formation of the Earth. — Man's Divine origin. — His God-human nature. — Of God. — Of good and evil; From Enoch; Noah; Abraham; Moses; David; Solomon; Nehemiah; Daniel; Micah; & Joel. — Man's relation and duty to his universal, eternal Father God — The unchangeable physical and spiritual laws of God: — The powers, privileges, duties and prospects of mankind, physically, intellectually, morally and spiritually considered; by Channing, Clarke, Chalmers, and Milton. — The progress of man's development — the universe — the science of immortality. From P. S. Laplace, Isaac Newton, H. Davy, and others. — Truth, Knowledge, duty, immortality. — Man — his origin, powers, and successive states and spheres of existence; from the first man that lived on earth.

illustration, till all become clear and persuading, to the truth-loving mind. While these communications to which I refer, delight by their natural beauty, and convince by their clear, consistent, persuasive power, they abound with original views and suggestions, which lead the developed mind into new channels of perception, reflection, and consciousness. But to comprehend these communications, and the highest forms of spirit teaching, we must become more and more Spiritual. New views of truth are constantly gained by cordially receiving the achieved knowledge of truth into our spirits, and by carefully reducing this knowledge into action and practice, in our conduct and lives. There is a brilliant light which visits the spirits who are ever true, to their convictions of duty. Spirit teaching can never become our own, until something congenial with it is unfolded in our spirits. We must learn to perceive the Divinity of spirit teaching, through the Divine nature of our own spirits. We must learn to comprehend the Divine nature of spirit teaching, by the Divine light, and the living experience and consciousness of our own spirits and in no other way. Without this internal light, and this living consciousness, spirit teaching can neither be received, recognized, nor understood. Let us then, learn more and more to develop this Divine light in ourselves, and to become what we sincerely love and admire.

10. We must learn more and more, to put all our confidence in the convincing power of the pure knowledge of truth, — to give it truer, newer and fresher forms,—to place it more plainly, distinctly, vividly and clearly before the minds of our fellow-men, — to become more fervent and earnest, to help them to see the truth, and to love it and constantly to seek and search for it with unremitting perseverance,—and to proclaim it more freely, fearlessly, and faithfully, to every fellow being. We must learn more and more, to love, honor, and respect ourselves, and our fellow-men; and to utter our convictions more frankly and boldly — neither fearing the reproach, nor waiting for the assent and the approval of our fellow beings. We must learn more and more, to love and to strive to improve all men, and to fear none; neither the high nor the low, the rich nor the poor, the great nor the small. Let not the consciousness of our deficiencies, or our inferiority, subdue our courage, or lock us up in the chains of constraint, or suppress our activity. Let us constantly keep in view, the Divine origin—the free possibility of our perpetual progress—our grand mission—and our immortal destiny; and these should preserve us from all mind-weakening self-abasement. We must learn more and more, to know and to feel the supreme importance of all these particulars, by which our best faculties and affections may be fully unfolded,—to go on with our grand work more cheerfully, courageously, and confidently,—to prosecute our labor of love in the strength of union, of the knowledge of truth, of faith, and of hope,—and to increase the capacity, the holiness, and the happiness of the human races.

BELFAST.

JOHN SCOTT.

"TIMES" I. "SPIRITPOWER."

POSSIBLY it may be interesting to the readers of the *Spiritual Telegraph* to read a copy of the Letter which produced the "Thunderers Leader" on Spiritualism on the 5th of May:—with which was forwarded the No. of the *Spiritual Telegraph* called the "Record of Facts."

WITCHCRAFT.

LIKE statecraft, witchcraft must have a meaning; the Operator in the one case acts upon the people by the machinery of certain principles, and so does the other; but while the brain of the statesman enunciates certain principles which are stated to be useful and necessary for the well-being of Society, he cannot be responsible for the foolish views and sayings of every Clod-hopper throughout the kingdom: I am old enough to remember, that it was the opinion of many of the working classes, the Reform Bill and the Corn Laws were to give riches to every poor man, and work was to cease; so in witchcraft the principles enunciated get curiously entwined round the intellect of the rustic whether he still ploughs and reaps, or emigrates to, and becomes incorporated with the population of our large towns; and he often becomes a prey as in physic-craft, to the quack doctor whose "Heal all" cures all, providing there is a bountiful supply of those unique sums "One shilling and a penny halfpenny." But the principles on which witchcraft is based ought to be considered: before the horse men of the press lower their lances to rush on the foe, they ought to ask themselves what originates the so-called "witchcraft."—

A wizard or witch is understood to be one who believes in the existence of intelligent unseen beings called "Spirits," that those intelligent unseen beings have brains to reason, eyes to see, ears to hear, and power to act; and shows he is in earnest by asserting he holds converse with them as Socrates did.

The Educational battle as to Bible or no Bible as a part of the course of National instruction, is patent to us all; at present the Bible is a portion of the course of education, and anyone who takes the trouble to examine the books called, Samuel, Kings, Daniel, Ezekiel, St. Matthew, Acts and Revelations, will find plain unvarnished statements as to spirit appearances—Spirit acting upon Material Substances, spirits forced to come out of men and go into the lower animals; of a spirit as in Ezekiel's case, entering into a man, and using his physical organisation to utter certain prophecies; it teaches there are good spirits and bad spirits; teaches the avoidance of bad and allows converse with good, *vide* Abraham, Christ, St. Paul, St. John: why therefore wonder at the existence of Witchcraft, or rather Spiritcraft:—it is engrained into the masses of the people from the first dawn of reason,—and it is therefore time to consider, whether the Bible ought to be put down, or certain parts of it which refer to Spirit be expunged, or, the principle of Spirit existence allowed.

The Egyptian, Chaldean, Grecian, Roman and other nations believed in the existence of Spirit : Grecian and Roman literature and arts are the standards of perfection for our schoolmen and artists, and as those nations could not be under the control of biblical literature, their belief in spirit ought to be received with as much respect as the other portions of their mental development.

The strange statements we are continually receiving from America, attested by credible witnesses as to men floating along rooms—tables rising from the ground, Musical instruments played without hands, questions answered by raised letters appearing on the naked arm, knocking, Spirit hands seen &c. and declared to be produced by unseen spirits ; cause thinkers to pause and examine the subject before they pass judgment as to the non-existence of spirits or of their power to act on animate and inanimate substances. I frankly state, that I have had my hand on a large loo table in a friends drawing room, and in the presence of eleven others seen the table rise off the ground 18 inches—remain suspended in the air a short time and then gently descend. I have had a watch taken out of my open hand and carried to a person sitting opposite me, no one touching me at the time :—I have placed my wife's handkerchief under the lower disk of a loo table, the space between the table and the carpeted floor not exceeding some four inches and in less than five minutes by rapping, I was requested to take the handkerchief up, I did so, and found it tied into a "true lovers knot." Other incidents quite as marvellous I have seen, and the powers who do these things, claim to be disembodied intelligences permitted by God to prove that *Immortality* is the birth right of every human being—Now these things are not done by Charlatans and paid Wizards, but transpire in our own drawing and sitting rooms, in the presence of our relatives and friends ; and may be witnessed in a greater or lesser degree, by any family in England—There is no invocation used or needed, only a sincere desire to obtain proof of the Immortality of our loved parents, friends or children who have gone before. Spirit-craft therefore *rightly pursued*, is as legitimate a mode of exercising our intellectual and affectional powers, as any other craft known among men.

To the Editor of the
"TIMES."

J. JONES,
PECKHAM.

SPIRITUAL PROPHECY.

From the Christian Spiritualist.

To Mrs F. H. G.,

Dear Madam,

Observing your call "for facts, in relation to the doctrine of Spiritual Manifestations and Communications," in the "Spirit Messenger;" I take the liberty of enclosing to you an account of a very remark-

able instance of "*Spirit Foretelling*," which occurred under my own observation, in this city, a short time since.

On Friday night the 4th inst., a lady of high respectability of this city, was placed in the abnormal condition by the manipulatory process, in which she became clairvoyant. She stated that her "*Spirit Father*" was present, and informed her that she was *going to be sick*."

Some inquiries were made relative to the character and cause of the sickness, (the lady been at the time in usual health,) but all information on this subject was carefully withheld, though the statement that she would be sick was reiterated. She said also that it could not be avoided, and that she would be sick within two days. She furthermore said she must be mesmerized when the sickness came on.

The following day (Saturday) she was in excellent health and spirits all day, and talked about the communication she had received, expressing her total unbelief in the statement made to her, and saying that she had not felt better for a long time.

On Saturday evening I mesmerized her again. In this instance she did not say anything; but her hand was unconsciously employed in writing, and the communication purported to come from her father. He stated, in answer to my inquiries, that the sickness foretold would *surely come*; that it could not be warded off, that *she must suffer for a test in her mind*."

These communications were carefully concealed from her, at the suggestion of the spirit, and she knew not that she had written anything until the following day.

On Sunday morning she was in usual health, filling her place in the domestic circle, as usual, talking, laughing and singing, and asked me if I had any idea she was going to be sick.

I left her house at eleven o'clock, and in about half an hour after I left, she was seized with convulsions, and for two hours, as she has since told me, she suffered more than she ever did in that length of time before.

She was promptly relieved from her distress by Mesmerism. Becoming clairvoyant again, she saw her father, who told her that he hoped she had now a sufficient test, and that she would no longer doubt the fact of spiritual intercourse with mortals.

This case clearly proves that facts are communicated that *could not have existed* in the mind of any human being in the form at the time. And if it did not come from the source from which it claims to emanate, the individual who can demonstrate its origin will throw light upon a subject that baffles all the philosophy of the olden school. And to this may be applied the text of scripture, that "if the thing foretold shall come to pass then *it is of God*."

Another single incident transpired with the same lady, a few nights after the one detailed above. Her husband awaking in the night was surprised at not finding his wife in bed. He immediately arose, lighted a candle, and finding she was not in the room proceeded to another, when he found her sitting in total darkness at a table writing.

She had robed herself in her dressing-gown, taken a sheet of paper from a trunk in his room, obtained a bundle of keys, from which she selected the right one, and unlocked and opened a drawer in a writing table, taking from thence an inkstand and gold pen, with which she had written, in a remarkably accurate manner, some ten or twelve lines across a sheet of unruled paper, as straight as if it had been written on ruled lines, and then had filled up the sheet with beautifully executed hieroglyphic characters, (supposed to be Arabic,) upon none of which the ink had dried when her husband found her, just as she was executing the last one.

The communication was addressed to Dr. G., and signed "Lucy," a person whom the medium had never known anything of, and who has long been in the spirit world, and whom the Doctor recognizes by the hand-writing as his sister.

If these facts illustrate any truths you may wish to elucidate in your work, I shall be made happy in having communicated them—they can be fully relied upon.

Very respectfully, your obedient servant,

L. B. BROWN

LETTER FROM THE HON. N. P. TALLMADGE.

IN REPLY TO

COUNT GASPARIN.

(From the *New York Spiritual Telegraph*.)

Messrs. PARTRIDGE AND BRITTAN:—In a recent number of the *Telegraph*, you quote from the *Journal of Commerce* the eulogium of the editor upon the book of Count Agenor De Gasparin, with the misnomer, "Science vs. Modern Spiritualism." Such a commendation from such an orthodox source induced me to read the book to see if, in the language of the learned editor, it "saps the very foundations of Spiritualism, and wholly deprives it of the supernatural element which gives it its life." The editor admits, that all that has heretofore been written against it, has only served to strengthen it and add to it "new proselytes," because "the arguments by which it is met, are more foolish than the doctrine itself." Now, it so happens that the arguments of Count Gasparin are the same that have heretofore been urged against it, with this difference, that some of those who have preceded him have presented and maintained their positions with more force and more logical precision than he has. I am led to conclude, therefore, that the learned editor of the *Journal of Commerce* has either not read what has heretofore been written against Spiritualism, or that he has very carelessly read the Count's production; or it may be that he has been attracted by its Evangelical tone, and

its denunciation of Unitarianism and Roman Catholicism. At all events, he has come to a very "lame and impotent conclusion."

Count Gasparin's style is tediously and painfully *diffusive*; his matter is without method, and his argument illogical. Is two volumes, containing between nine and ten hundred pages, could have been profitable condensed into one hundred, and thereby presented his theory more lucidly and is reasoning more forcibly. As it is, the reader is lost in the maze of his voluminous citations, and his embodiment of extraneous and irrelevant matter. He might with as much propriety, have inserted in his book, bodily, Scott's *Demonology* or Jung Stilling's *Pneumatology*. His book, however, is calculated to produce the same effect as all that have preceded it, namely, to add new strength and new converts to the cause of Spiritualism. If I had entertained any doubts on this subject, the Count's book would have entirely removed them, from its utter inability to give any satisfactory explanation of these manifestations except on the spiritual theory. He is, no doubt, a very amiable and excellent, and perhaps, on subjects with which he is conversant, a learned man. But, on the subject of Spiritualism, he is altogether out of his element—and for the best of all reasons, that he has not yet learned his A, B, C, of it. Hence his mistake in attempting to write on a subject which he knew so little of. A large portion of his book is in answer to those in Europe who know but little more of it than himself; and if it had been confined to his own latitude and longitude, it might have answered very well the purpose for which it was intended. By transferring it to an American atmosphere, like Professor Faraday's theory, it will fall still-born before the advanced intelligence of the American mind.

The Count has rendered one especial service to the cause of Spiritualism in this, that he has proved that *the movement and raising of tables is no humbug or delusion*. I hope therefore, that the editor of the *Journal of Commerce*, as well as others of the secular press, will no longer, with so much self complacency, not to say decency, apply the epithet of *dupe* or *knave* to all Spiritualists who have heretofore given their testimony in favor of the same class of manifestations, which are now proved by the Count and adopted by them, in the endorsement of his book. But with the movement and raising of tables, the Count's experience ends. And still, he has the modesty to arraign the "Spiritualists of America" for their statements of facts, because they go beyond his experience, and of course, beyond his belief!

I have said, that the arguments urged by count Gasparin are the same as those urged, and better urged, by American writers who have preceded him, and who have endeavored, like him, to divest Spiritualism of the "supernatural element." I need only refer, amongst others, to Rogers, Dods, Mahan, and the author of "To Daimonion," for all, and more than all, that the Count has put forth on this subject.

Let us now turn our attention, briefly to the principles on which the Count proposes to explain Spiritualism. They are *first*, error of testimony; *secondly*, action; *thirdly*, fraud; *fourthly*, hallucination. It would, perhaps, be a sufficient answer to the *first* to say, that if he doubts the testimony of gentlemen of as high standing and character as himself, both in their public and social position, those gentle-

men might in turn, with equal and more propriety, reject his testimony as to the facts which he relates. But I do not doubt his facts. The character given him by Dr. Baird in his Preface, is a sufficient guarantee to me of the truth of his statements. Aside from that, having seen similar, and vastly extraordinary, manifestations, I want no better testimony of their truth. Why, then, should the Count doubt facts stated by "Spiritualists of America," provided that the testimony is such that it would convict and execute a man, if on trial for his life, and these facts were in issue? The difficulty lies here. Such facts would utterly upset the Count's theory of *fluid action by the will power*; and thus, knocking from under him the very foundation of his system, the splendid superstructure, which he erected at so much cost and labour, would necessarily fall with it. He does not exhibit the candor and honesty of Dr. Dods, who said in his book against Spiritualism that if certain facts are true, "then I must candidly confess that I have no philosophy to reach the case," and declared he should become a spiritualist. On being satisfied of those facts, Dr. Dods, did become a Spiritualist, and is now an able and efficient laborer in the cause.

How do we establish any fact? We establish it by human testimony. Every fact depends on human testimony. The Bible itself, which the Count and I believe, is handed down to us, after a lapse of more than eighteen hundred years, on human testimony. Whatever may be said of the internal evidence of the truth of its inspiration, it has nevertheless, been transmitted to us on human testimony. Why do the Count and I believe that after Christ's crucifixion and entombment, an angel rolled away the stone from the door of the sepulchre? On what testimony do we believe this? Why, on the testimony of a Roman soldier! and the priests bribed him to keep it a secret for a time—a fact that goes to show the character of the witness—but still we believe it; and Count Gasparin believes it; and at the same time, does not believe Judge Edmonds and other "Spiritualists of America," as to facts within their own knowledge, notwithstanding they are living witnesses, of the highest standing and character, and of unimpeached and unimpeachable integrity before the world! Can bigotry and prejudice go further?

(to be continued)

NFW WEEKLY SPIRITUAL & SCIENTIFIC NEWSPAPER.

Some of our readers will be glad to learn that a new weekly paper, on the important subject of Spiritism, will be issued, commencing on June 6th. As we had received some intimation of this before; our present publisher at once offered to cease issuing the *Telegraph*; also to contribute £10 towards defraying the probable loss on the first twelve months, provided, that it was the same in size and price as the *Telegraph*. As however, his proposition has not been complied with, he has determined upon issuing a number of important and interesting Tracts bearing on the subject; and as we shall not have the bustle of a weekly period-

ical to contend with, we shall be enabled to have them got up with more care than could, heretofore, be bestowed upon them: Hence, instead of closing the present Volume with No. 12, we shall issue four more and then close our labors as journalists for the present.

Our object in commencing a weekly issue, was set forth in No. 17, Vol. I. from which we quote the following:—

"When we commenced to publish a record of facts transpiring in connection with the phenomenon of Spiritualism, we scarcely expected that we should have had occasion to continue our publication until the present period; believing as we did, that if some other explanation could be given than that of the Agency of departed spirits, it would, prior to this, have been given; or, in the absence of such an explanation, that some person or persons would have stepped forward to establish an organ worthy of such a cause."

Hoping that the proposed paper will be found to be *the* "organ worthy of such a cause," we here present our readers with a copy of the prospectus:—

ON SATURDAY, JUNE 6th, will be published, price Twopence, the first number of "THE TWO WORLDS," a periodical devoted to the exposition of the relations of spiritual and material phenomena. It will contain leading articles on spiritual manifestations, the religious, moral and scientific culture of the age, and other objects of general interest. .

The paper will also contain a record of the news of the week, relating everything of interest in the progress of spiritualism, such as notices of the press, reports from circles and *seances*, lectures, &c.; a prominent place being given to communications through remarkable mediums.

One department of the paper will be devoted to the review of works relating to spiritual phenomena and to extracts from the best authors of the day in prose and verse.

All matters relating to the science of life, such as physiology, dietetics and medicine, embracing the application of clairvoyance and mesmerism to the healing art, will find a place in the "Two WORLDS." This department will be under the direction of experienced medical men.

Another department of the "Two WORLDS" will be a novelty in literature—we shall allow any one that likes, to attack our sentiments, the only qualifications for doing so that we require, are the ability to write a sensible letter, and the good temper and feeling to do it in a Christian and gentlemanly spirit. Other correspondence, and advertisements, will also be admitted.

Such is an outline of what we intend to supply in "THE TWO WORLDS;" it will be well printed, on good paper, and no effort will be spared to make it a proper exponent of the cause which it professes to advocate.

All communications to be addressed to the Editor, care of the printers, Judd & GLASS, Gray's Inn Road.

N. B. Our readers will please to bear in mind, that back numbers of the *Telegraph* will continue to be supplied at 8d per dozen, post paid, or, 6d per dozen where purchasers choose to pay the carriage themselves. Also the series of Tracts now issued and hereafter to be issued, will be, in size and price, as advertised on the first page of advertisements.

Poetry.

MY GIRL AND BOY.

BY J. M. FLETCHER.

My little girl, how sweet her eye,
My little boy, how bright his face;
What mystery that both should die,
And sleep alike in death's embrace!
Their graves are green, the summer shcen
Is resting on them side by side,
And eight short months but intervene
To heal my sorrow since they died.

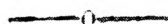
They were two buds of promise sprung
In the parterre of holy love;
They were two harps of sweetness strung
To imitate the strains above.
They passed away, — their forms of clay, —
To moulder in the burial place,
Their spirit-wings to soar away
And cleave the airy heights of space.

"Farewell," I said, "a last farewell,
My beauteous girl, my noble boy!"
But something inward, ere they fell,
Recalled the hasty words with joy,
And whispering, said, "They are not dead,
Those little darlings of thy love,
But only from thy presence fled
To mingle in the spheres above.

"Death is the spirit's birth, and frees
The spirit from its form of clay
And death in giving life to these
Hath only taken that away,
They are as when, beheld of men,
They lingered in your home of love.

Save they are freer now than then,
And far or near, alike may rove.

"Their unseen lips thy forehead press,
Their unseen hands thy locks entwine,
And often in a fond caress
Their little forms press near to thine."
So spake the inward voice and seemed
A talisman of priceless joy,
And brightly evermore hath beamed
The memory of my girl and boy.



ROBERT OWEN'S CONFERENCE.



We have just received a programme of the proceedings of Mr. Owen's Conference from which we extract the following:—

SUNDAY, MAY 24th, AT ELEVEN O'CLOCK, A. M.

On this day the various so-called *Socialists Spiritualists, and Secularists*, are more especially invited; when true Socialism, in spirit, principle, and practice, will be explained,—the only true universal practical religion for the population of the world stated,—and also the cause of the new *Spiritual Manifestations* being made at this period, when it is proposed to change the entire system of society over the world, in its spirit, principle, and practice, and in the surroundings in which to place the entire of the human race through futurity. At the conclusion of the morning sitting a Committee to be appointed.



It is proposed to raise a Fund sufficient to guarantee the expense of the issue of "THE TWO WORLDS," for the first three months at least by shares of One Pound each, as well as by donations &c. Those who are disposed to aid the undertaking are requested to communicate immediately. Address:—

J. D.

25, BEDFORD ROW.

LONDON. W. B.

THEODORE PARKER, ON SPIRITUALISM, Price 2d. per doz.

THE Yorkshire Spiritual Telegraph

AND

BRITISH HARMONIAL ADVOCATE.

No. 13 — Vol. 4.]

SATURDAY, MAY. 23. 1867.

[PRICE 1d.]

CONFESSIONS OF A TRUTH SEEKER.

XIII.

ROBERT BURNS, in a letter to his esteemed friend Mrs. Dunlop, writes "Can it be possible that when I resign this frail, feverish being, I shall still find myself in conscious existence? When the last gasp of agony has announced that I am no more to those that knew me, and the few who loved me; when the cold, stiffened, unconscious, ghastly corse is resigned into the earth, to be the prey of unsightly reptiles and to become in time a trodden clod, shall I be yet warm in life, seeing and seen, enjoying and enjoyed? Ye venerable sages and holy flunkeys, is there probability in your conjectures, truth in your stories of another world beyond death; or are they all alike, baseless visions, and fabricated fables? * * * * * What a fluttering idea then is a world to come. *Would to God I as firmly believed it as I ardently wish it.*" And then in the same impassioned manner, he speaks of the delight he should experience in the restoration to him in another life of those who were most dear to him in this. — "There I should meet an aged parent, now at rest from the many buffetings of an evil world, against which he so long and so bravely struggled. There should I meet the friend, the disinterested friend of my early life, * * * * * There should I with speechless agony of rapture, again recognize my lost, my ever dear Mary!"

Bishop Heber, writing to a lady whose brother had lately died, makes these reflections, "I know not (indeed who can know?) whether the spirits of the just are ever permitted to hover over those whom they loved most tenderly; but if such permission be given, (and who can say it is impossible?) then it must greatly diminish the painful sense of separation which even the souls of the righteous

may be supposed to feel, if he (the lady's brother) sees you resigned, patient, hopeful &c."

Dr Valpy, in reply to an address from his pupils, alluding to "that dear saint in Heaven, my lamented wife" touchingly observed, "If spirits have any sense of what is passing below, that happy spirit is now hovering over you whom she loved. I do not know that I can prove that spirits are sensible of our actions, *but it is an idea from which I have gained much comfort in many a trying hour.*"

How many thousands are there now, aye, and at all times, in one or other of the states of mind which these passages severally represent. Tortured by uncertainty of the future, thinking it possible that God may permit the spirits of the loving and the loved to be still present with them, participating in their joys, and sympathising with their sorrows: to whom *even the idea that it may be so inspires comfort*, but who are unable to drink of its full cup of joy, or administer its balm of consolation because of their own painful misgivings.

Is it then nothing that a means should now be opened by which these misgivings may be effectually removed: by which the doubting, hoping, anxious mind may *know* that these things are veritably so; having evidence of it as certain as of the realities of daily life, as certain as the nature of the subject can possibly admit?

And these truths, and "beginnings of truths," how closely are they allied with other kindred truths of the highest import. Centre-truths of which who can measure the circumference?—God, Providence, Responsibility, Human-Brotherhood, Man,—in all his relations to the finite and the infinite. And again around these, other truths revolve as Satellites around their Primaries.

How must the contemplation of these truths elevate and enlarge our entire spiritual being. From their lofty heights we may take in new, broader, grander views of all above, around, and within us. "The soul once opened how different is the aspect of life. It is the hour of our majority that makes us heirs of the all embracing universe."

"A man may be known by the company he keeps," says the proverb and if these Angel thoughts are made our constant and welcome guests, the chosen companions of our souls, shall we not grow into their likeness, be moulded into their image, and thus fitted for receiving highest truths in still larger measure: truths, whose operation cannot be limited to ourselves, but must flow out in word and use; exercising an influence upon others which again, shall spread in ever widening circle, enabling us to mount the spiral ascent of being. Our thoughts serving perchance as magnetic threads, linking us to higher natures, enabling us here on earth to realize something like a foretaste of the joys of Heaven, and grow

"For ever nearer to the life Divine."

But, we hear it urged, What have we learned from professed spiritual-intercourse that we did not already know? What new truth has it revealed to us?

The objection here implied, I must say, seems to me a very shallow one,—one which argues a very superficial knowledge of human nature, and of the actual course of God's providence as manifested in the history of our race. Can we read that history and not see that there have been times when men specially required to be recalled to truths which they had either forgotten, or neglected:—when the Divine Spirit has been manifested in a marked manner, and through various instrumentalities according to men's needs. When the oppression of the Hebrews was at its worst, inasmuch that they hearkened not to the Divine message "for agony of spirit and cruel bondage," and when the nations around them were altogether corrupted by idolatry;—Moses was raised up, to deliver his people, to make of them a nation whose mission it should be, to proclaim to the polytheistic world "The Lord our God is *one* Lord." When puerile traditions, were substituted in place of the earnest assertion of this truth,—when hypocrisy and formalism among the Jews on the one hand, and materialism on the other prevailed,—when among the educated and *elite* of the Roman world faith had reached its lowest ebb;—so that "augur could not meet augur without laughing in each other's faces,"—and "all religions were regarded by the people as equally true, by the philosophers as equally false, and the magistrates as equally useful,"—and when the polished cities of Greece were "wholly given to idolatry,"—Christ came as the light of the world, proclaiming the unity and spirituality of God, and that "those who worship Him must worship Him in spirit and in Truth." When to men's perceptions this light had become obscured by clouds of wordy controversy, and the voice of the great Teacher was drowned amid the din of vain jangling sects,—when idolatries were rampant without the Church and within it, and men's souls were rotting within them,—from out the desert,—from the midst of wild, wandering tribes, came the prophetic message, the truth which lies at the root of all genuine religious faith,—written with point of steel, proclaimed with tongue of flame, "God is great. there is no God but God, all duty lies in submission and obedience to His will." When later the consciences of christian men were enslaved under the yoke of Papal Rome; a German monk, the son of a miner, was made the instrument under God, of re-asserting and re-establishing the individuality, and inalienable rights of the human soul. And now,—when a deeper spirituality is the great want of our time more even than of most times; is it to be thought a thing incredible, or if true, of no account, that evidences of man's spiritual and immortal nature,—evidences appealing to the senses, the intellect, and the conscience, should eminently abound?—

"When the pain is sorest the child is born;

And the night is darkest before the dawn

Of the day of the Lord at hand,"

And who can say, that the spiritual unfoldings of these latter days are not simply the fore-runners of a greater millennial glory, when God's spirit "shall be pour-

ed out upon all flesh, and when all shall know the Lord from the least unto the greatest."

Further, in considering this objection, we must be careful not to confound the truth of things, with our perceptions of such truth; nor forget, that that ascertainment of truth which we call knowledge, is a work which we must each do for himself; it cannot be performed by proxy. Truths as old as the creation are thus ever new; new successively to every son of Adam who perceives them. When their light first dawns upon his mental eye, that is to him the moment of revelation: The truth may have existed before and been known to thousands — it matters not; — to him, previously, it was as though it were not. Hundreds of facts familiar to men of science, but unknown to the multitude might be cited as illustration.

Now, while admitting that those great elementary truths of religion to which Spiritualism conducts us, have been reached in the majority of instances, mediately at least, by other roads; there yet are, and always have been, men so constituted, as to require either additional evidence, or, of altogether another kind from that which has sufficed for others; and thousands of such men have been reached by direct evidence and proofs from the spirit-world, for whom sermons have been preached and "Evidences" written in vain.

Nor must we lose sight of that tendency in human nature, which leads men, when they have been long familiar with a truth, to forget the *source* from whence *proof* of it has been originally obtained: Take for instance, the question to which in this letter my remarks have chiefly applied. What *proof* have we of the immortality of the soul, other than has been derived from spirit-manifestations in past or present times? I do not deny that independantly of these, there are strong *presumptive* evidences in its favor, sufficient of themselves to bring home conviction to many minds, but apart from the direct evidence of spirit-revelments and agency, where is the *proof* of it? Turn the question over in your minds it will bear thinking of.

The difference between the believers in modern Spiritism and the dissidents from that belief, consists in this; that the latter generally accept certain of the traditions which have come down to us of spirit-manifestations in the past, but deny them in the present: while the former, *knowing* that they are taking place *now* derive from hence additional reasons for believing that similar manifestations were made then.

But, reverting to the ground of personal experience, I can at least answer for myself, that I have learned from this source a knowledge of many truths which I did not know before, and a more certain assurance of many others which I knew previously only as speculations, "Guesses at Truth," not as Truth: maybe's confronted by other maybe's, and out of which chaos of contradictious certainty seemed unattainable.

I have generally found the objection we are considering, urged by those whose notions of the subject were gained at second-hand, or whose acquaintance with it at best was but superficial, often only with its lowest phases: while men of education and culture who had gone deeper into it, who had seen and questioned, and thought for themselves, — determined if possible to pluck out the heart of its mystery, have confessed their obligations to it, and concurred with me in the belief, that when properly qualified men, — men of science and learning who do not know everything, and are not too wise, nor too proud to be thus taught, enter into its investigation, with proper media, and under suitable conditions, they will hence receive many valuable contributions to the cause of science and philosophy; a royal road to knowledge being opened up by which treasures may be conveyed more valuable than the gold mines of California can supply.

And this leads me to glance at the present state of the question, and to express some consideration thence arising.

There are three stages through which a question has generally to pass to its destination. First: Neglect. The leaders, or mouth-pieces of public opinion are too much occupied to pay it any attention; especially, if on the face of it, it does not seem to accord with received theories, and the results of their previous studies; they have a natural, perhaps wholesome prejudice against whatever is new and strange. — While the mass of men wait till it is vouched for by orthodoxy and respectability, the only credentials which they conceive admissible. You have only to label a new truth *heresy*, and it is at once turned ignominiously out of doors to shift for itself. Then we have secondly: Ridicule, (or in sterner times, persecution,) the most trying of all: — generally fatal where the subject does not possess the inherent vitality of truth; — having in it sufficient worth to raise those who first acknowledge it, to that higher level, where undismayed they can face the forfeiture of men's favorable regard and encounter

"The world's dread laugh
Which scarce the firm philosopher can scorn."

Then comes thirdly: Investigation; followed by acceptance or rejection. If found true, it is so received, first, by the enquiring few, ultimately though often only after a long interval, by the many.

The present Spiritual movement quickly passed the first of these stages. Its claims were too peculiar and important, many of its facts too astounding, and its evidences too striking to permit its being long overlooked. It soon spread widely and rapidly in all directions. It was not a sudden frenzy or fanaticism. Its disciples were not chiefly among the ignorant and the credulous, nor yet wholly among scholars and men living apart from the bustle and business of the world, — filled in might have been said, with closet-born theories and dreaming fancies. No. They were men of all classes, creeds, ranks, and professions. The Sinner, the Judge, the Poet, the Divine, the scientific philosopher, sceptical

of all, which could not be measured with his instruments, computed by his mathematics, or melted in his crucible: the keen, calculating, dollar loving Yankee; the industrious mechanic; were found together advocating the same cause:—each had his experience to relate, and told his tale, and argued his case in his own way, though with a like result in all. I think this feature of the case, (however else we may regard it,) simply as a psychological phenomena, is deserving of the most careful consideration.

Of course, those "gentlemen of the Press" whose business it is to "do the funny articles" have found herein abundant materials for the exercise of their vocation; the arrows of their wit have flown thick and fast: However Spiritualism still obstinately holds out: Satire has not slain, banter has not banished it, and the "Ghost of the Cock Lane Ghost" has been invoked to warn it in vain.

The subject certainly has its ludicrous aspects: (and what subject has not) pray gentlemen make the most of them. I have no objection. If your joke be a good one, I can laugh with you, if a bad one, I can laugh at you. In these lean, lugubrious days, I consider you as in some sort public benefactors. Messieurs, may your waistcoats be enlarged and your shadows never grow less.—But, (stoop lower) just a word in your ear. There are *some* aspects of the question about which the comicalities of the clown are as much misplaced, as would have been Joey Grimaldi in motley, shouting "Here we are" at his mother's funeral, preparatory to turning a somersault, and singing "Hot Codlins" over the grave.

Well, the longest laugh has an end, and this has pretty well died out, though its ghost may still be sometimes heard wandering through the columns of a would-be facetious article in very miserable fashion. And the question is now passing, I think successfully, through its third and last stage: indeed the greater part of it is already accomplished; unharmed by the running fire of periodical criticism, and the heavy artillery of scientific treatises. Let us briefly survey the ground over which it has travelled.

The facts or phenomena are admitted as genuine by all competent judges: the strictest scrutiny having failed to detect the trick or collusion which can explain them. Indeed the investigation in some cases has been conducted under circumstances in which such a belief would simply indicate mental opacity and want of brains. The Rev. Charles Beecher in his "Review of the Spiritual Manifestations," commences with "Omitting as outgrown the theory of collusion!" The Rev. Professor Mahan says "The facts must be admitted for the all-sufficient reason that they are true," while Dr. Rogers, writes a book of some four hundred pages, not to upset the facts, which he assumes throughout, but in exposition of a theory which is to explain them as resulting from the action of purely mundane agencies: with what success, I have in a previous letter endeavored to shew. And Dr. Dods, in like manner, put forth a theory of his own, to account for the facts, which theory he has now abandoned, and embraced Spiritualism as alone competent to explain facts which subsequently came under his observation. The above writers, be it noted, being the greatest authorities in opposition to the

The notion of imposture being abandoned, theories of all kinds, mechanical, electrical, magnetic, odyllic, cerebral, with sundry others, ragged and non-descript appeared in rapid succession. Some very ingenious, constructed quite artificially; some by men of great scientific attainments and world-wide reputation; each theory exploding its predecessor, and being exploded in turn by its successor where it had not previously "caved in."

"The earth hath bubbles as the water hath
And these are of them."

Pretty philosophic bubbles, which after floating for a time in the atmosphere of public favor, have collapsed and gone the way of all bubbles.

This then is the upshot of the whole; that the Pneumatic, or spiritual theory, remains "master of the situation." The question now being, not whether the phenomena are of spiritual origin, but to what class of spirits they are to be attributed. A question I have already in some measure considered. This result, my brother-spiritualists is to us no matter for boasting, no ground for conceit. If the issue of the contest had depended upon our skill and cleverness, we should have been beaten in the first encounter. It has been attained despite of the weakness, folly, and blunders of its advocates; and through what may be called the exhaustive process, every other hypothesis having been weighed in the balance and found wanting. The ball is now at our feet, the game rests with us. How shall we play it?

The future of the cause, so far as human effort here is concerned, rests with us. How shall we improve our opportunity? What are the duties which it devolves upon us, and how shall we discharge them.—But I have already exceeded my limit of space, and must therefore reserve the considerations of these weighty questions for my next and concluding letter.

"THE TIMES" V. SPIRITUALISM.

"THE TIMES" of the 5th of May last, in a leading article, after giving on the whole, a fair summary of the subject as presented to them; closed up by saying:—"As Englishmen are a decidedly practical people, we suggest that spiritualism should be 'developed' as soon as possible into some more useful phase than it occupies at present. If it will promote the interest of science, to suppose that tables can really be turned, we are willing to assume as much in despite of Professor Faraday's demonstration to the contrary. No doubt, the powers of steam and magnetism once appeared as miraculous, but there is this remarkable distinction in their cases—that as soon as they did appear they were turned to account and impressed into the service of man. Do the same with Spirit power and we will thankfully accept the new agent, even if the sphere of its operation should be

comparatively circumscribed. It would be something to get ones hat off the peg by an effort of volition, without going to fetch it, or troubling a servant; and if Table power could be made to turn a coffee-mill it would be so much gained; but we decidedly object, both as Englishmen and economists, to the waste of all this power in evening 'Circles' and to the expenditure of what ought to be a convertible form of machinery upon nothing at all. As to Clairvoyance, there is a little desich ringing in our head which seems very like truth itself:—

"Clairvoyance means the art of seeing through those who're not sharp enough to see through you." But, if this is a calumny, let it be set aside; only, as in the former case, let us have our second sight applied to good purpose. Let our mediums, and clairvoyants, instead of finding out what somebody died of 50 years ago, find out what figure the funds will be at this day three months. Instead of calling up DANTE, let them call up the winner of the next Derby; instead of entering into communication with WASHINGTON, let them tell us what Ostran is doing in the Persian Gulf or YEH at Canton; and if this kind of intelligence be procured we shall be prepared to see the circulation of "*The Times*" itself very soon eclipsed by that of the *Yorkshire Spiritual Telegraph*."

ANSWER TO THE "TIMES."

Many thanks for your Lead-r of yesterday on Spiritualism. Author like, I would have been pleased if you had published my letter of the 1st of May, as it would have given your readers the "why" some persons think as they do on Spirit craft.

I enclose another number of the *Spiritual Telegraph* which contains an account of the proceedings of the Circle at Charing Cross and the facts therein mentioned will add to the budget of oddities you will doubtless be receiving from various quarters.

I am willing to bring a lady to your residence or elsewhere, who is a medium for rapping out sentence after sentence — tying knots on handkerchiefs — moving articles from one part of the room to another — producing "Air knocks" — that is, knocks as if by two pebbles struck in mid air; conversation being carried on by such knocks. — I prefer that the appointment be at a place of your own choosing, say in your own room, with your own furniture.

The ultimate results to flow from the facts of actual spirit-existence around us, I leave to wiser heads than mine to calculate: Most of our famous modern discoveries first appeared as childrens toys, but apart from other reasons, I think that to the man of literature, Spirit-Manifestations clear away the mists which hang about numerous incidents in the past history of nations—and for the people clenches the Nail of IMMORTALITY our preachers by thousands every Sunday are trying to effect by the hammer of Inference.

PECKHAM.

J. JONES.

[We concur with our indefatigable friend Mr. Jones in thanking the Editor of *The Times* for giving a very fair summary of the matter.

In reference to the Editor's comments thereon, we regard them as an additional proof of the materialistic tendencies of the present age. We, too, long to see those manifestations applied to nobler purposes than those of simple amusement. But, God forbid that we should ever send His heavenly messengers — perhaps the spirit of a beloved father, a mother, or some other near and dear friend — on such low, base, selfish errands; such for instance, as finding out "what figure the funds will be," looking after "the winner of the next Derby" &c. &c. Ed.]

LETTER FROM THE HON. N. P. TALLMADGE.

IN REPLY TO
COUNT GASPARIN.

(From the New York Spiritual Telegraph.)

[continued from page 169.]

But, lest your readers may think that my language in relation to the Count is too strong, I will give them a specimen of the manner in which he ignores testimony, and then by denounces the character and integrity of witnesses. He says, "We read in American books and journals, of men raised and suspended in the air, and thus transported from one end of the chamber to the other, over the heads of the persons therein assembled; of hands without bodies, which are seen or felt, or which, without being seen, write the signature of deceased persons; of pens, which move unguided, across the paper! Here again, I have the right to ask for proof, and to be astonished that it is not very abundant and very categorical." Now my testimony has been given to the public for most of the above manifestations; and I could add a vast many more equally, if not more marvellous, than those. Count Gasparin had it before him, when his book was written — for it was contained in the Appendix to Judge Edmond's first volume on, "Spiritualism," which the Count had, and from which he quotes. But he goes further and says, "When Judge Edmonds represents the odic fluid as seizing a pen, dipping it into ink, guiding it over a sheet of paper, and calmly tracing thereon sentences in Hebrew, in Sanscrit, in languages of which the persons present have always been ignorant, I am content to answer, that I do not believe the first word of the statement." Now, if Judge Edmonds has made this statement, why should it not be believed? Thousands of "Spiritualists in America" have seen manifestations equally marvellous, and whose testimony is as reliable and as unimpeachable as that of the Count himself, when relating his own experience, however limited and meagre that may be. Why then, I again ask, is this testimony not to be received? I can give but one answer, namely, it would wholly demolish the Count's favorite theory, and, in the language of Dr. Dods, he would "have no philosophy to reach the case," and would have to become a Spiritualist!

The Count's next principle is *fluid action, or nervous fluid*; we care not by what

name it is called, but says, when the tables move without the contact of his hand, "it is certain that they obey physical force, a material action determined by *my will*." In other words, his *will*, through the agency of the nervous fluid causeth the fluid to move! As I remarked above, this theory was put forth by the author of "To Daimonion" long ago, and more ably and lucidly than it has been by the Count. It had its day; but like every other theory, was soon overthrown by new phases of the manifestations, not only physical but writing, speaking, singing, playing on all kinds of instruments, without human agency, it is perfectly puerile, not to say ridiculous, to set up such a theory as that of the nervous fluid in connection with the will power. By way of illustration let me state a case within my own observation. The Spirits, or some intelligence through the rappings, told us they would hold the table to the floor, so that we could not raise it. It was a large round table about four feet in diameter. I tried to raise it not only with my *will*, but my hands, I could not move it a hair's breadth from the floor. Four of us then took hold of it, one on each side, and lifted with all our *will* and might, but the table remained as if it was firmly riveted to the floor. We then determined to make another effort, and with the utmost exertion of our will power, and with our muscles to their utmost tension, we could not raise it one particle from the floor, and only ceased our effort when the top of the table gave way! Now where was the Count's *will* power in this case? Why, it was united with our muscular power, and still we could not raise the table! This simple illustration of itself shews the folly and absurdity of such a theory. But when we come to apply it to the higher manifestations—those which involve intelligence, and which can only proceed from mind, it becomes perfectly ridiculous. What *will* power was it that caused my daughter, only thirteen years of age, to play the piano in a style equal to that of the most skilful performer, when she had never played a tune on the piano in her life, and never knew one piece of music from another? What *will* power was it that caused pianos to play in my presence repeatedly, when no human being was within twenty feet of them, and in a style not surpassed by Strakosch, De Meyer or Thalberg? What *will* power was it that caused a sentence to be written, purporting to come from Calhoun, without any human agency, and which was pronounced by his most intimate friends to be the perfect hand-writing of Calhoun? What *will* power was it that caused Charles Linton to write "The Healing of the Nations," a work far beyond the capacity of the medium or of any living man—a work which, compared with Count Gasparin's would stand as "Hypocritia to a Satyr!" But enough of these examples. They might be multiplied and piled up mountain-high, "like Ossa upon Pelion," and supported by the testimony of thousands upon thousands of witnesses! What then becomes of this nervous fluid, this *will* force to produce these manifestations? "It vanishes into air—into thin air." I admit that certain manifestations may proceed from the will, for example, such as we see in mesmerism, psychology, etc., and these are nothing more nor less than spiritual manifestations. It is the spirit in the body operating on the spirit in the body. How much more, then, can the disembodied Spirits operate on the spirits still in the body, after having "shuffled off this mortal coil!" So far, therefore, as Count Gasparin's *will* force proves anything, it proves the spiritual source of the manifestations.

(to be continued)

Communications from the Spiritual World.

(Received at Wilsden, Yorkshire.)

I JAMES WATT, was born at Greenock in Scotland January 19th, 1736, and died at Heath-field August 25th 1819. — I acknowledge that I greatly improved the Steam Engine but if I had had the prescience to know the painful iron law results to the present over-worked working classes of the world, I certainly should have wonder'd shuddered, and stood aghast at my own darling invention; because that invention, that improvement at present and for some time to come, is made to work for the aggrandisement of the few, while the many are grinded, blood, bones, body, and even mind into gold dust for the capitalist to gorge, fatten, and luxuriate in idleness, debauchery, and intemperate sottishness. It is true the workers, the bees of your society, are mere machines, watching machinery; immortal automata, with minds cringed, cramped, and enervated; and as a natural sequence with views foolish, foul, and false, arising from over-exertion, and the want of proper food for both body and mind. Oh! the misery and wretchedness that has sprung out of this improvement. — You asked me if I knew what would be the ultimate effects of machinery upon the working population of your world; and I then told you that I could not say anything in reference to the future, as the range of our minds in this state, with all our appliances for improvement — and they are great — are confined, finite: — until the expiration of 32 days; and perhaps not then. The reason why I wished to defer was this: — There is a world in God's mighty universe, and to this world I have been since last I was with you, and whether I look at the teeming landscapes of the earth; or the sweet influences of the heavens, the various orders of animate and inanimate creatures: — whatever moves on solid ground, cleaves the water of the deep, soars in the noontide sky, or burns in glory in the midnight firmament, all, all bear record of unutterable love of the great Eternal. Think not the little speck of earth you inhabit is the only proper place for sentient beings to dwell. I have seen beings whose mortal tabernacle contains an immortal spirit, like unto yours, forever basking in the gladdening smiles, the heart love-burnings of the compassionate Creator. — God is love, and just in proportion to your growth in God likeness, in the same ratio will God make his presence visible with you to instruct, to guide, and to bless you in everything relative to this world of spirits and to that you are in. The destiny of man even on your planet is grand, lofty, and sublime; but more of this hereafter.

I will mention to you a very strange thing to your ears, almost incredible, but nevertheless it is true: — I have seen beings whose spirits are eternal, everlasting in their duration. Certainly they are differently organised to you; they are rather peculiar in their physical structure; yet noble, graceful and powerful; possessing all the mental and material wants of man. The atmosphere in the world

that this being inhabits, differs a little from yours in its component parts. These beings have had the steam engine—nearly similar to yours—for thousands of years, working for the weal of all; but they have had their Kings, drones, aristocrats, tyrants, and torturers; but the Creator has taken them away to another state of existence. Their food is part vegetable and part animal, and they have plenty of both. There is a strange development in the animal kingdom. In the dark seasons—which last for only two hours, out of about 400; some of the radiata shines with a luminosity, a brilliancy which lits the heavens with softened rays far more pleasant, more bright, than your Moon which shines by night. You may say how is this? I would ask you how is it that—

“The glow worm lights her little spark,
To captivate her favourite fly;
And tempt the rover through the dark?” —

The Vertebrata, are generally very large, exceeding any beast which exists on your earth, weighing tons, especially one which feeds upon a plant that resembles, and is similar to your *Criptogamus* plant, *Agaricus Campestris*.—The water of this place is one mass of living infusoria. The air is alive with the pleasantest sounds and sights that ever greeted eye or ear,—little birds flits through the air and dances in space as fragments of light, glistening in every hue and colour, with all the variableness of the prism, grand, gorgeons, but beautiful; lending a charm to landscape, more sublime than the most cultivated mind can paint. The terrible roar of the Carnivora is not heard, the Vulture cannot exist. The Carnivora have all given place to peaceful creatures, such as are adapted for the wants of the King of this country.

All nature, Animal, Vegetable, Mineral, even air and light, and sound, administer to this noble being's welfare.—They are ever happy, because ever holy. No over-worked body, no over-strained mind; because of the application of machinery to the wants of all, and the reducing of the knowledge of Centuries to the requirements of all. They have progressed and are ever progressing in unity and oneness of feeling, and oneness of interest. They were once divided into sections and parties, with interests at variance with each others' weal; in these times their bickerings, strifes, and wars, were dreadful indeed, because of the facilities they had to destroy each other. They have an instrument of death which they can charge with a kind of light which will kill by its force, burn and consume by its fire, when at any reasonable distance. But they have outgrown those things, and their love is now as universal as the sky and the Eternal is gradually enlarging the boundaries of their sphere of happiness and enjoyment. Is it a continent I look at in the place to which I have been; that continent is transformed, changed by the influences of time. Is it a forest, whose giant stately children spread their expansive arms; they wave their foliage and bear their fruit, for protection and food for the various and numerous birds and beasts, in which forest they were bred, roamed, lived, and died. Centuries have rolled away and the once forest, is now a garden, the trees of which are at this moment in all their luxuriance, their very nature changed by the genius of the inhabitants:—those that once

grew fruit of no value but to the beast and birds are now cultivated for the delicacies they grow for the sentient being, the changer of nature's course. A complete change, a revolution has taken place in the vegetable Kingdom. There is one plant—the prince of vegetation—very like your *Caryota Urens*, whose fruit is exactly similar in flavor, in taste, in nutrition, to new baked bread, weighing upon an average 8 pounds, and each tree will ripen two or three hundreds of this necessary of existence every six months: they can grow any quantity. They have another kind of food which has the good effect of strengthening the mind as well as the body; in short, if it be food they want, they can grow it in abundance without much trouble; if they want beauty, fragrance or luxury, they have them without toil in the vegetable Kingdom; and they are still making improvements in everything.

"Soft roll your incense, herbs and fruits and flowers;
In mingled clouds to Him whose sun exhorts,
Whose breath perfumes you, and whose pencil paints."

"O! Such be life's journey, and such be your skill;
To lose in its blessings, the sense of its ill,
Through sunshine and shower, may your progress be even,
And your tears add a charm to the prospect of heaven."

I would just add that this spiritual being before alluded to, knows no death by nature: only by force, or unnatural means, is death known to him. God is personally with them.—Do you ask the whereabouts of this place; I answer light which moves at the rate of 193,000 miles each second of time, yet the light of their sun has not reached your earth, although this place or globe has been in existence for hundreds of thousands of years. You asked me if I knew anything about the ultimate effects of machinery upon the working classes of your world. Your religious wars have been fierce, bloody and deadly, but your social wars will yet be horrible because of your want of faith in each other and in God. Is it not a fact that your days or your lives are shorter now than they were some time since.

It is a wise provision of providence, so that you have not that length of time to do evil in. But as a nation of men your days will increase with the increase of your faith and holiness, and God is about to develop himself to man more and more through Spirit agency. As to the improvements in machinery, improvements are coeval with man, and are necessary to the very existence of man, as he is a progressive being: but why should one man employ a large number of his equals to work at, and with improved machinery for his own exclusive benefit? It is because of your divisions, your ignorance, your avarice; but Spiritism is now casting a light athwart the moral gloom, and the blackness of human actions, as bright, as holy, as heavenly as it is just; irradiating the social relations of man by the new and better commandment, "Thou shall love thy neighbour as thyself." Sorrow, tears, troubles, torments, and pinching poverty, is the lot of the working class of your world for some time to come, until you the workers become more united, more moral, because more just to one another:—then the end will come to tyrants, the old and just divine law will be put into practical operation,

—“He that will not work neither shall he eat” Then the millenium will commence. Then God will be with you to bless you. Then every material comfort will be at the command of every being on your earth; then you will not fight, kill and destroy one another at the dictum of King or interested pirating fool—then sorrow and tears will be done away and man will arise into moral grandeur; flourish and bloom in holy actions—The very air, earth and sky will bend their aid to bless and exalt man.—Hail happy jubilee of man’s deliverance.

The following communication was received, after a paragraph from the “Leeds Times” had been read over, during the time that the Spirit was present with the Circle:—

“When he accused the Yorkshire people of being the first to take up this nonsense, as he called it, was he prepared to prove it such? If he was, let him do so; but if not why does he speak so lightly of the subject? Can he trace its origin, or can he prophecy of the downfall of the so-called nonsense? Let him seriously reflect before he openly opposes this well grounded truth.

Can he deny the facts which are continually appearing before the eyes of thousands of trustworthy persons? or, what does he mean by his allusion to the blind statue? Does he mean that the people are so blind that they ought not to believe their own eyes?

If he can prove that people who believe in spirit communications are blind, the sooner he does so the better; but, if he should be compelled to believe in them himself, through witnessing facts which he cannot deny, let him publish them.

JOHN EDMONDSON.”

NEW SPIRITUAL PUBLICATION.

We are informed that our old friend Mr William Shaw, of Bradford, (Yorkshire) has received several hundred pages (Mss.) of communications since the beginning of 1857, comprising a great variety of narratives given by different spirits through different mediums; and by the assistance of a few friends he intends to publish them in Nos., the same in size and price as the *Telegraph*.

We have had the pleasure of hearing a few of those narratives read over; amongst the rest there is an interesting account from the spirit of an Orphan girl, another from a jailor and another from a Negress, besides several others. We shall be enabled to give our readers more particulars respecting this work before the close of the *Telegraph*.

Yorkshire Spiritual Telegraph

AND

BRITISH HARMONIAL ADVOCATE.

 No. 14.—Vol. 4.]

SATURDAY, MAY. 30. 1857.

Price 1d.

SPIRIT-POWER CIRCLE, CHARING CROSS. (LONDON.)

THE six months session of this Circle closes on the 1st of June 1857, to be resumed on the 1st of January 1858.

On examining the past, your readers will be able to recall some of the proceedings of this Circle as published in the "Spiritual Telegraph": The Circle has been the means of circulating information as to "Spirit-manifestations" among the leading minds in London: Through it, the Daily and Weekly Press has acquainted its *tens of thousands* of readers with the knowledge of the asserted existence of *Spirit*—of unseen, intellectual and intelligent Spirits in the nineteenth century conversing with man, moving his physical body, and moving inanimate bodies, on purpose to prove by evidence not to be contradicted, that man is *Immortal*. We rejoice, there has been a shaking among the dry bones of Materialism:—Bone is coming to bone in the family circle—Sinew to sinew among friends and relatives—The flesh of society in its millions of human particles is covering the whole, and the breath of God seems to be about to give life—then shall the shout of a great army be heard on the camp-field of this world, in praise of HIM who was, and is, and is to come.

IMMORTALITY is the Birth-right of every human being, and Spirit-manifestations are the proofs given us through "ministering Spirits" by THE ETERNAL AND INVISIBLE, "who covereth himself with light as with a garment."

PECKHAM,

J. JONES.

P. S. As possibly this may be the last of my communications to the Spiritualists of Britain through the *Spiritual Telegraph*, allow me in the name of many, to publicly thank the Proprietor and the Editor of "*The Yorkshire Spiritual Telegraph*" for the great zeal shown by them in bearing the standard of Spirit-Power before the eyes of the people at a time when the duty was very discouraging:—they have greatly assisted in focusing the scattered rays of Spirit light in England and a deep debt of gratitude is therefore due.

J. J.

PHENOMENA IN THE PRESENCE OF MR. WILLIS.

(From the *New England Spiritualist*.)

The case of Mr. Willis, the "suspended" Divinity student of Harvard College, is, as we anticipated, attracting much attention in various quarters. We learn from the *Worcester Spy*, that the Rev. T. W. Higginson, an independent clergyman of that city, referred to it in his pulpit a Sunday or two since, in connection with a lecture on Spiritualism, and commented, in appropriate terms, on the hasty inferences of Prof. Eustis and the unjust action of the Faculty in the case. We shall probably be able next week to lay before our readers the particulars of this action, when they may look for something for which it would be difficult to find a precedent among the doings of sane men.

Rev. Mr. Higginson has also published in the *Spy*, the following affidavit of his own observations in the presence of Mr. Willis:—

A STATEMENT OF FACTS.

To Whom it may Concern:—The public attention has recently been attracted by the alleged powers, as a "medium," of Mr. F. L. H. Willis, of Cambridge, and by the singular proceedings connected with his "suspension" from the Divinity School of Harvard University. In justice to Mr. Willis, and to an extraordinary class of yet unexplained scientific facts, I wish to state some phenomena, observed by me during two evenings spent with him, at a private residence in this city.

There were from nine to twelve persons present, all, except Mr. Willis, being respectable citizens of this place, including one of our most experienced physicians. We sat around a long dining table. The room was not brilliantly, but sufficiently lighted, so that every movement of

every person could be distinctly watched — and I, at least, watched them very closely.

I shall omit the details of the phenomena and give only the general heads.

1. The musical instruments which had been previously placed, by the company, beneath the table, — a guitar, a small drum, an accordion, and two bells — were moved about from place to place, lifted and knocked against the under side of the table, and repeatedly and loudly played upon. Two were several times played in unison, at opposite ends of the table, and entirely beyond the reach of the medium. During this proceeding, the whole table was several times raised, and one slab of it (being an extension-table,) was lifted altogether from its support and vibrated in the air without contact of hands.

2. The accordion was raised into Mr. Willis's lap, and being held by him, *with one hand*, between his knees, was played very skilfully, and executed a variety of tunes, selected by us — and even in answer to the alleged *mental* requests of some of the company, though not mine. Excellent imitations of the oboe, violincello, and double bass were also given. It is well known that the accordion requires, in playing the use of two hands.

3. Upon our extinguishing the lamp, for the sake of experiment, faint lights appeared upon the table near Mr. Willis, two or three at a time, moving about like glow-worms, which they resembled. Other lights flickered in the air with a more rapid motion, like fire-flies. Upon my obtaining and opening a phial of phosphorus, the lights increased in intensity, gradually diminishing, when I re-corked it, to their original amount. Everybody in the room perceived them distinctly.

4. The room being still dark, the accordion was held on the table, by Mr. Willis, and as it played in the manner before described, faint lights flickered around the keys of the instrument. During the darkness, all the phenomena were more intense, but it seemed very disagreeable to the nerves of Mr. Willis, and he begged to have the lamps restored.

5. The room being again lighted I proceeded to try some closer experiments. Taking the accordion in my own hand, between my knees, and guarding, with my feet, against the possibility of contact, I found, to my surprise, that the other end was seized by an invisible force, and, the different keys audibly handled, producing at last musical sounds, but quite imperfectly. Before long, however, it was pulled away from me, with very great force, and dropped on the floor. Others afterwards

took the instrument, but it was played in no other hands. I may add that I simply held it by the end, with one hand, and that I have no knowledge of the instrument; also that the hands of all the company were upon the table, and that I was beyond the reach of Mr. Willis's person.

6. Looking under the table, while the guitar was playing, *I saw, with perfect distinctness, the instrument, lying on its back, untouched by any hand, but with faint flickerings of light playing over the strings.* I could also see the feet of the persons nearest it, and that they were not in contact with it—while Mr Willis was out of its reach. No other person looked under the table, I believe, nor did I mention these observations till the phenomena had ceased; for I did not wish, at the time, to share my investigations with any one.

7. The guitar was moved slowly along, by someforce, to me inscrutable, and lifted between my knees, the neck resting on my left thigh. At the suggestion of some of the company, I began to sing, first placing myself in such position as to guard the instrument from possibility of contact. *Every song I sung was accompanied accurately and gracefully on the guitar, with a constantly increasing facility of adaptation.* The best accompaniment of all was finally played, to a peculiar and rather difficult Portuguese song, probably not known to a dozen persons in America besides myself. I cannot myself play the guitar, but I have heard it played a good deal, and I *know* that the accompaniment was an extraordinary thing, apart from the mystery of its origin. I *know* that I was beyond the reach of any part of Mr. Willis's person and that it was physically impossible for any one to touch the instrument without my detecting it.

8. During all these various phenomena I felt repeatedly a delicate grasp upon my feet precisely resembling that of a hand, with distinct, fingers. Upon my slipping off my shoe, it was still more distinct, and was in all cases accompanied by a very peculiar electrical sensation, as when two persons complete the circuit of an electro-magnetic battery. Keeping my own counsel, I heard precisely the same phenomena simultaneously described by persons at the other end of the table. Afterwards, placing my hand beneath the table, I felt the same contact still more distinctly upon that. All the rest of the company held their hands upon the table, and I was beyond the reach of Mr Willis.

I might make these statements still more wonderful, by going more into detail, but have probably gone so far already beyond the credulity of my readers, that I had better stop. If any refuse to believe these

facts on my testimony, I can only say that I should have found it hard to believe them on theirs. Like them, I prefer to verify novel facts by my own observation. I can only say for myself, further, that I have been all my life a student of the natural sciences, and have earned, by this time, some confidence in the carefulness of my own observations, and the accuracy of my own senses.

The question of the "spiritual" origin is not now raised; it is a simple question of fraud or genuineness. If I have not satisfactory evidence of the genuineness of these phenomena, which I have just described, then there is no such thing as evidence, and all the fabric of natural science may be a mass of imposture. And, when I find, on examination, that facts similar to these have been observed by hundreds of intelligent persons, in various places, for several years back, I am disposed humbly to remember the maxim attributed to Arago, "He is a wise man, who, outside of pure mathematics, pronounces the word *impossible*."

THOS. WESTWORTH HIGGINSON.

Worcester, ss. April 15, 1857. Subscribed and sworn to before me,

HENRY CHAPIN,

Justice of the Peace.

LETTER FROM THE HON. N. P. TAILMADGE.

IN REPLY TO
COUNT GASPARI.

(From the New York Spiritual Telegraph.)

[continued from page 182.]

The Count's third principle for explaining these manifestations is *fraud*. On this branch of the subject I have but a word to say. That there may be fraud in certain cases is not improbable; but it is as nothing compared with the great bulk of these manifestations. Our mediums, too, as a general rule, are above the suspicion of fraud. They are of too elevated a character to be suspected of any such thing.—Hence the idea of fraud amounts to nothing.

The Count's fourth and last principle is *hallucination*. In other words, when a manifestation is too marvellous for his belief, we are to surrender the evidence of our senses to his doubts and caprice. In this the Count does not stand alone. There is to be found occasionally one in this country who like the Count, is *hallucinated by hallucination*! I could point him to an editor—an able, excellent and pious man, though not as evangelical as the Count, who believes that no man ever yet saw a table move without the contact of human hands. What would the Count

say to this? Which is laboring under hallucination? the Count or the Editor? Now I think it is the Editor, but the Editor would think it was the Count! Who, then, is to decide this great question of hallucination? I know of no better way than to resort to the rules of evidence, as founded on the evidence of our senses. If the Count is certain that he *saw* the table rise without the contact of human hands, and I believe his testimony, will he not believe me when I tell him I *heard* a piano played without any human being near it? Can I not trust my sense of *hearing* as well as he his sense of *sight*? If, then, I believe him, why will he not believe me? But it seems that the manifestations, as testified to by the "Spiritualists of America," are on so much larger scale than those of Europe, that the Count can not believe them! He might as well doubt that our lake Superior is bigger than the lake of Geneva, near which he resides, or that the Mississippi is larger than the Thames, of which he has heard if not seen. The facts, in regard to all these things, are established by unimpeachable human testimony. Who, then, shall be believed? Certainly not the man who claims infallibility for the evidence of his own senses, and denies it to another. — But it seems that some of Judge Edmond's facts were so marvellous that the Count would "not believe the first word of the statement." Now it so happens that I have witnessed some of the same manifestations described by Judge Edmonds, and will add my testimony to his, even at the expense of being placed in the same category with him, as an incredible witness. I will also add one or two more manifestations in his and my presence, by way of increasing our incredibility! I was once present at Judge Edmonds' when I heard his daughter converse for an hour in modern Greek with a gentleman from Greece, a language of which she knew not the first word. I heard her describe scenes then transpiring at the siege of Sebastopol, which were afterwards fully confirmed on the arrival of the news from the seat of war. These things were known to several persons at the time, and freely communicated to others. — Were we all laboring under an hallucination at the time: Did this Greek gentleman suppose he heard modern Greek spoken by this young lady when he did not? — Did the news from Sebastopol confirm what she saw and related to us that evening, or were we all *hallucinated*, both at New York and Sebastopol? Once more. I saw at the Judge's on another occasion, four mediums, all entranced at the same time. I give their names; the Judge's daughter, my daughter, Miss Jay and Mrs Fitzgerald, that Count Gasparin, or any other dignitary, can inquire into the state of hallucination which existed at the time. These four mediums, thus entranced, and purporting to be influenced by Luke West, formerly one of Christy's minstrels, sung the air of "Lilly Dale," carrying the four parts, the words *improvised*, the poetry and sentiment exquisitely beautiful, and *all four singing the same words at the same time*—words which none of us had ever heard before, and have never heard since! There were other persons present beside those above named, who witnessed and admired the performance, as we all did. Were we all hallucinated? Did we suppose we heard this singing when we did not? — The very question shows the utter absurdity of an affirmative answer.

I have thus gone through, as briefly as possible, with Count Gasparin's four principles, on which he attempts to explain Spiritualism, as having in it no "super-

natural element;" and I leave it to your readers to judge of the futility of his reasons and the absurdity of his theory.

But the learned Count is not content with having established to his own, if to nobody's else satisfaction, the *will* force as the means of divesting these manifestations of any supernaturalism; but he feels himself called upon, in order to get rid of the Spirits, to deny that disembodied human Spirits ever revisit the earth. This position has occasionally been taken by some of the clergy, notwithstanding the belief in a spiritual intercourse between the living and the dead is as old and as universal as the world. It was the belief of all Christian denominations since, and has never been questioned or denied till it became necessary, by that means to ignore these spiritual manifestations. My limits do not permit me to cite authority on this subject; but I refer the reader to my Introduction and appendix to the "Healing of the Nation," where he will find this position abundantly proved and established.

After all, I fear the Count has, unconsciously, been led astray from the true philosophy of Spiritualism, by his strong Evangelical tendencies, or rather his antagonism to Unitarianism and Catholicism. I can well imagine his feelings toward the Unitarians, for he resides near the spot and breathes the atmosphere where, centuries ago, Calvin gloated over the burning of Servetus. And surrounded as he has been for most of his life, by the repulsive views of Romanism, I can appreciate his feelings toward that sect of Christians. As I am neither Catholic nor Unitarian, but Evangelical in my education and bringing up, I feel that I can properly discriminate in relation to the views he presents, without any danger of doing him injustice. Why he has made, then, such a tilt against the Unitarians of the United States, I am utterly at a loss to determine. He makes them the head and front of Spiritualism. This is an idea I learned, for the first time from his book. I am aware that there are many Unitarians who are Spiritualists; and I am also aware that there are amongst them some of its most bitter opponents. I might here instance Gov. Everett as one—one, who in his Plymouth speech, some time ago went out of his way to attack Spiritualism with all his flowers of rhetoric and all his powers of eloquence. But Spiritualism survived his unprovoked assault, and has been ever since spreading far and wide; with unexampled rapidity. I predict it will survive the assault of Count Gasparin also. But why attempt to identify Spiritualism with Unitarianism? Is it to excite the jealousy and hostility of the Evangelical sects? So far as my information goes, there are in the spiritual ranks as many of the latter as of the former. But Spiritualists have no creed. They go to establish the fact of spiritual intercourse, and beyond that they leave every one to form his own opinions according to the dictates of his own conscience. There are amongst Spiritualists, and prominent ones too, those who believe in the divinity of Christ as firmly as Count Gasparin himself. Why, then, attempt this crusade against Unitarianism, if not for the express purpose of prejudicing and misrepresenting Spiritualism?

From the views I have presented of Count Gasparin's book, it must be evident that his theory, like all which have preceded it, must fall to the ground. There is, therefore, but one place of refuge left to him, and that is the one now taken by

some of our Evangelical clergy, namely ; that all these manifestations come from the devil, or from evil spirits. When ministers have come to this conclusion, I think they are in a very hopeful way. I then have no difficulty with them : for they can not long make their congregations believe that a wise and benevolent God has established a law of spiritual intercourse by which the bad alone, and not the good can communicate. Such a gross absurdity can not long be believed, and the people under their charge will be ready to say, as I have already known many to say. We will investigate these manifestations and thus "try the Spirits," and judge for ourselves "whether these things be so."

One remark more and I have done. The Count, like other opponents of Spiritualism who have preceded him, introduces a low order of communications, as evidence that they are not from the Spirit-world. Now, if the Spiritual theory be true, namely, that the Spirit enters the Spirit world as it leaves this, then this low order of communications is just what we have a right to expect from such a class, of Spirits. They are the same there that they were here. But the Count, like others of his coadjutors seems studiously to avoid introducing communications of a higher order although they are ready to his hand. There are those which, for simplicity of style, purity of sentiment, and profundity and sublimity of thought, are unsurpassed in the annals of modern literature. Yet all these are overlooked, and the most degraded and vulgar alone presented to the public eye. If the Count should visit New York, and wander through the "Five Points," he might, on his return home, with as much propriety put forth the language and sentiments he heard there as specimens of good society in the city of New York, as to put forth this low order of communications, as specimens of Spiritual Intercourse !

Very truly yours,
N. P. TALLMADGE.

Fon Du Lac, Feb. 6, 1857.

A REMARKABLE CURE THROUGH SPIRIT AGENCY.

(From the New England Spiritualist.)

MR. NEWTON : — Having been restored to health by a spirit medium, I feel it my duty to publish to the world a statement of the facts in my case, hoping that it may be the means of inducing others who are afflicted to apply for relief at the same source.

My sickness has been a long and severe one, — my suffering almost beyond endurance. On the first of April last, I was attacked with pains in the chest and shortness of breath, which at times were so severe as almost to produce suffocation. I applied to a physician in this place, who attended me for some time,

without giving me any relief: but during this time a severe cough had set in, and I continued to fail daily.

On the first of July, I obtained a physician from Webster, and afterwards, two others from Worcester; but they all said I was past recovery, that my disease was consumption of the lungs, and that I could not live longer than till the expiration of the summer. The physicians sent word to the one in Webster, what he should do for me. These instructions were followed for a number of weeks; but still I continued to fail. My cough increased, and my flesh began to swell, beginning at my feet, and continuing until it reached my stomach. It was then decided, by my friends, to have a consultation of physicians; and, accordingly, on the twenty-third day of August, one from Southbridge, one from Webster, and a third of Dudley, met in consultation; but still they decided that I was beyond recovery.

During the latter part of August, a spirit-medium, Dr. George Atkins, whose office is at No. 181 Main street, Charlestown, visited Webster, and through the kindness of Mr. D. R. Stockwell, was brought to see me. He examined me, and pronounced my disease to be dropsy of the chest and abdomen. While in a trance, he told me he could cure me, and that my physicians had not understood my case.

At this time, I was so low that preparations were being made for my burial, and all hopes of my recovery were abandoned. But from the time that I first saw Dr. Atkins, I began to improve, and in three weeks was able to be about the house, and commenced making clothes for my husband. The swelling in my flesh disappeared, the cough ceased, and all signs of inflammation left me, and my strength returned. In fact I was made whole. The doctor did not call upon me but twice, and the third time I saw him, I rode to Webster, and called upon him.

Such are the facts of my case, which it seems to me can scarcely be over-reached by any of those recorded in the Bible and called miracles. I have seen nothing to convince me of the truth of spirit-communion, outside of what I have here stated; but I am fully convinced, that unless a power more than mortal had been exerted upon me, I had long since been an inhabitant of that world of spirits, from which I must believe this power is imparted.

My husband wishes to add his testimony to my own, and any one wishing to inquire more fully into the particulars, can receive any information in regard to them by applying to either of us, or inquiring of Mr. D. R. Stockwell, of Webster.

MARY BRAY.

P. BRAY.

The above parties are well known to me, and I know their statement to be true and correct, so far as it goes, but think that it is not fully equal to the merits of the case.

D. R. STOCKWELL.

WEBSTER, MASS., Feb. 1857.

STRANGE PHENOMENA.

(From the Memoirs of the Life of R. Burdsall.)

"I had a call to preach at Calverly a village in the West-Riding of Yorkshire. Having been invited to this place for nearly two years, the circumstance of not having visited it began to press heavily upon my mind. At length therefore I consented to go, and the time fixed upon was one Saturday evening, in the month of January, when there happened to be much snow upon the ground and the weather was very severe. Early in the afternoon I set out from home having to preach that evening, at Calverley Hall, at seven o'clock. I preached to a large congregation, and spent the remainder of the evening in an agreeable conversation with an old widow and her two sons. About twelve o'clock I was conducted up one pair of stairs; into a large room, which was surrounded with an oaken wainscot after the ancient plan: some packs of wool were lying on one side of the room. After my usual devotions, I laid down to rest. I had not been asleep long, before I thought something crept up my breast, pressing me much; I was greatly agitated, and struggled hard to awake. In this situation, according to the best judgment I could form, the bed seemed to swing, as if it had been hung in slings, and I was thrown out on the floor. When I came to myself, I soon got on my knees and returned thanks to God that I was not hurt, and sought his aid and protection for the future. After committing myself once more to his care I got into bed the second time. After lying for about fifteen minutes, reasoning with myself whether I had been thrown out of bed, or whether I had got out in my sleep, to satisfy me fully on this point, I was clearly thrown out a second time from between the bed-clothes to the floor, by just such a motion as before described. I quickly got on my knees to pray to the Almighty for my safety, and to thank him that I was not hurt by what had happened. After this I crept under the bed to feel if there was any thing there, but I found nothing. Once more committing my all into His hands, where only safety can be found, I got into bed for the third time. Just as I laid myself down, I was led to ask, "Am I in my senses?" I answered, "Yes, Lord, if I ever had any." I had not laid above a minute, before I was thrown out of bed the third time. I again had recourse to prayer, calling on the name of the Lord for aid. After this I once more crept under the bed to ascertain whether all the cords were fast, and examined until I touched all the bed posts, but I found all right. This was about one o'clock. I now put on my clothes, not attempting to lie down any more; and for six hours I experimentally and forcibly felt the truth of these words; "For we wrestle not against flesh and blood, but against powers, against the rulers of the darkness of this world and against *Spiritual wickedness in high places.*"

• • • • For some time I resolved to mention this circumstance to no one but my wife, to whom I told it when I got home. But about three years afterwards, having a circumstance similar related to me by a gentleman called Parson Greenwood, this brought out my secret. The report of this singular occurrence spread rapidly and widely and it is for this reason that I have deemed it expedient to give so full an account of it."

A MINISTERING SPIRIT MOTHER.

(From the Spiritual Universe.)

A young girl, called Ludwiger, in early childhood had wholly lost her speech and the use of her limbs. The mother, on her death bed, committed the care of this helpless girl to her other daughters, and they punctually discharged their duty till the wedding-day of one of them, when their charge was forgotten; but, in the midst of the marriage feast, the three young women suddenly remembered their neglect, and, hastening to the room of the invalid, they found her, to their surprise, sitting up, and learned from her lips that her mother had been there and handed her her food. This was the only time she ever spoke during her illness, and she shortly after died.

Communications from the Spiritual World.

Ye who still are inhabiting the earthly tenement, ye too, who are Spiritualists I wish to ask are you so in name only? do you believe in Spirit-power without having the courage or strength of mind to practice its teachings? If you are not practical Spiritualists, what of all your learning, all your toil, all the jeers, and scoffs of the world, with which you have met? Do you ask what it is to be a practical Spiritualist? It is to sift the wheat from the chaff—to learn the necessity of receiving your spiritual knowledge from those spirits who come amongst you: not to gratify you for an hour, or please the vacant minds of those who wish to believe the truth of Spirit-power, but to make a practical Christian of him who has only been an outward observer of religion, to give him that knowledge of a hereafter that will enable him to fight nobly, to work arduously for the cause, for the good it is calculated to do amongst the children of men.

If you believe in the power of spirits who have departed the flesh, if you believe truly in a hereafter state, what of all that, if you do not carry your belief and convictions into practice. Ere the desire of spirits, those released from the earthly coil who are permitted (for the glory of their Creator) to visit the earthly

sphere, ere their desire can be fulfilled, men must put away their self-conceit and self-sought wisdom. Even Spiritualists of the present day are suiting all the communications given by spirits to their own ideas, and to gratify their own desires. Ere the good we desire can be accomplished, mankind must become more humble. If they seek us or our spiritual communion, they must follow us despite the formalities or the outward show of those with whom they have to battle in the flesh. While the cowardice that now exists in the minds of even Spiritualists is encouraged, while they are afraid to acknowledge the truth as it is, and while they are afraid to associate with those who arduously labor in the cause of Truth, yet in their opinion, beneath them in worldly position and according to the laws of the earthly sphere considered most sinful : so long as those feelings exist, so long will the believers in Spiritualism be so in name alone, not in practice, and so long as those feelings are encouraged, so long will men of all classes, in all circumstances, be troubled and influenced by evil spirits of every grade.

I perceive my dear earthly friends, brothers, sisters and believers, both young and old,—I perceive, I say, nothing decided amongst you : you are nearly all in mind, like the waves of the ocean, tossed to and fro with doubts—doubts in us spirits, doubts in the instruments used, doubts in each other. When you ask for something wonderful to be done, by some meddling or earthly spirit, you are gratified ; that gratification is but as it were momentary, for you either desire still greater wonders to be wrought by spirit-power, or you doubt whether that which has been given is really by spiritual power.

Ye who profess to be nobly working for Christ, for the cause of Spiritualism, are you practical Spiritualists? do you work with one another, hand in hand, and heart in heart, or are you by the difference of opinion, by jealousy, or by worldly pride joining yourselves into sects and parties? If so of what use are all the Spirit-teachings?—what reform can they create? Our intention is to create love, unity and forbearance among men, and prepare them for a better life, and unless our teachings have this effect, better would you be without them, since they would (proving unprofitable to you) be a burthen to you hereafter. You must either become as little children while in the flesh, and be taught truth, though it may be in opposition to your pre-conceived opinions, or else you must learn in the Spirit World that which you ought to have learnt' in the material life, and which will keep you in the lower spheres for a lengthened period : look to it then that you do not waste the precious moments allotted to you, there is work enough for you to do. Be diligent, be fervent in spirit and thereby serve the Lord. I will continue this another time.

SWEDENBORG.

Poetry.

A CHILD'S DREAM.

"O mother! mother! such a dream as I have had to-night,
 Such fields, such flowers, such bright array, and such a heavenly light;
 Methought, as slumbering on my bed, a mighty angel came,
 His eyes were stars, his vest was gold, his wings were tipped with flame.
 He hung above me, mother—yes, as erst my father did,
 Before they bore him far away beneath the coffin lid,—
 And tender were the words he spoke, and beauteous every flower
 He bound around my burning brow in that enraptured hour,
 O mother! once methought his face looked like my father dear,
 And then the tears crept to my eyes, that were before so clear.
 Up! Lilius, up! he softly said, and far away we flew,
 By clouds and stars, and rosy bowers, all silvered o'er with dew.
 And up and up we went, and still the stars were every where,
 And mild and murmuring music rolled along the balmy air,
 And O! I wist not of the change so sudden and so bright;
 But, mother dear! I stood before a throne of burning light;
 And angels forms in thousands stood in robes of brilliant sheen
 Sweet hymns, and songs of joy they sung and touched their harps
 between;
 And then methought that angel bright did beckon me away,
 To where there sat a little child as lovely as the day.
 And mother! 'twas our little one for whom you wept so much,
 I ran to clasp him in my arms, but could not feel the touch;
 His cheeks were like the blooming rose, his hair was silver bright;
 His lips were rubies set in pearls magnificently white:
 He said, "Why does my mother stay so long away from me?—
 Here is my sire, and thou art here, but where, O where is she?"—
 I turned to see my father's face; but he had soared away;
 My brother too was gone, and I here on the pillow lay.
 Now, mother, ponder well my dream, the meaning tell to me;
 And I will be a loving child, and tender unto thee,
 Alas, the weeping mother said, thy dream I well may know,
 All, all are gone save thee alone, and now thou too must go.

And so it was : that gentle child pined, sickened, drooped and died ;
 They laid her in her brother's grave, her lonely mother's pride ;
 And oft the matron's waking hours renew the solemn theme,
 And prayers are sighed, and tears are shed, upon her infant's dream.

THE THREE ANGEL VISITANTS.

"Father, dear father," a young child said,
 As she stole one night to his slumbering bed,
 'Father, O come to my room with me,
 And three beautiful angels there you'll see !

"Just now, as I lay with half-closed eyes,
 I heard a sweet song from the sparkling skies,
 And as I was wondering what it could mean,
 Mother, Mary, and Willie came gliding in.

"They hovered around my little bed,
 And each laid a hand on my aching head,
 The tears from my eyelids fell like pearls,
 But they wiped them away with my loosened curls.

"I'll tell you, dear father, why I cried, —
 'Twas because with them we had not died ;
 I thought when they'd gone how lonely 'twould be
 To live alone here, just you and me."

"'Tis a dream, a dream, my precious child,
 Your aching head made your fancy wild."
 A dream ! O no ! that could not be.
 "For dreams do not come and talk with me.

"And they did talk, for sister Mary said,
 Her spirit was blessed though her body was dead ;
 And she said but once the flowers should die,
 And I'd find my home in her own bright sky.

"And little Willie, as he stood there,
 With his mild blue eyes and shining hair,
 Lisp'd, amid smiles I yet can see,
 'Come, little sister, go home with me.'

"But my gentle mother's eye grew dim,
 As she said, 'Let her stay and comfort him ;
 To both but a few months of sorrow are given,
 We'll then have them, Willie, with us in heaven.' "

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CONFESSIONS OF A TRUTH SEEKER.

XIV.

THEY are very few persons, especially in England, who are aware of the range of phenomena which modern Spiritualism presents; or of the extent to which the *rationale* of the subject has been discussed, and the point to which the discussion has now attained. Even the *Times* Newspaper, if we may judge from a recent leading article, (Tuesday May 5th,) appears to have no knowledge of current Spiritual manifestations in this country, other than it has derived from a single No. of *The Yorkshire Spiritual Telegraph*, and in this respect it fairly represents the majority of its contemporaries.

When our professed Public Instructors are so grossly, and at the same time conceitedly, ignorant of Spiritualism as this Article displays, we need not wonder at the general ignorance and misconception which prevail regarding it. While frankly confessing that "We are all in the dark about popular superstitions," the "Leading Journal of Europe" undertakes the not very hopeful task we should think of enlightening the co-benighted British Public; with what success we may easily conceive. When the blind lead the blind, we know what is the general result. *

* The "Times" Article, strikingly illustrates the observations at the commencement of my twelfth letter. The writer of the Article says "We suggest that Spiritual-

Hence, while we should not lose sight of the vantage-ground that has been gained in the discussion of Spiritualism, and should be prepared to carry it forward to its utmost, we must also keep in view the necessity of elementary teaching: going over the whole ground again and again, and dealing with the question in its most simple and primitive aspects. "The constant dropping of water wears away stone," and the constant repetition of truth, the constant statement and repetition of facts, will in time wear away the hardest prejudices.

"Popular superstitions" is the great bugbear of the *Times*, and of most respectable people—the "idealla on the threshold" of investigation, which scares them from all nearer approach. In my judgment, there is scarce anything which displays so much intellectual weakness and moral cowardice as this superstitious fear of being thought superstitious. There is no superstition in admitting a fact. If it be true, that the spirits of our departed relatives and friends revisit the earth, and in various ways hold intercourse with us, there can be no superstition in

ism should be developed as soon as possible into some more useful phase than it now occupies at present; then, however, what is the more profitable? suggested by him. We quote *vehemently et liberamente*, merely numbering the various items of suggestion for greater perspicuity.

1. "It would be something to get one's hat off the peg by an effort of volition, without going to fetch it or troubling a servant."

2. "If Table-power could be made to turn even a coffee-mill, it would be so much gained."

3. "Let our Mediums and Clairvoyants, instead of finding out what somebody died of fifty years ago, find out what figure the funds will be at this day three months."

4. "Instead of calling up Dexter, let them call up the winner of the next Derby; instead of entering into a communication with Washington, let them tell us what ORTHAM is doing in the Persian Gulf, or YEN at Canton."

The suggestive wisdom of the *Times* expanded into a column and a half of words "with this extent no more." Truly there are some people in the world who appear anxious to realize in themselves the curse pronounced upon the serpent, "upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," so that it were GOLD DUST, I dare say the judgment would be hailed by them as a blessing.

I suppose no one expects consistency from the *Times*, but it is a little strange, that after asserting that "the manifestations of Spiritualism are still confined to rappings and Table-turning," it should within half a dozen lines declare that "the hands of spirits have been sensible to the force of, and sometimes even violent," and a little further, quotes from an account of a SEANCE at the Ludderies which originally appeared in the "Morning Post," as follows, "The presence of the latter (Dante) was immediately made manifest by the written answers returned to the questions of the enquirers." Clearly the latter end of his commynwealth forgets the beginning." Well, Jove sometimes nods, and we suppose even the Thunderer must occasionally have his "forty winks."

believing it, or in availing ourselves wisely of the means of communication thus opened, and of the knowledge which we may thus receive. But it would be great folly, if nothing worse, to shut our eyes to the facts presented, to blink the truth, and then cry out on the "popular superstition" of our neighbors who would not so stultify themselves. Let us "speak truth and shame the Devil," and—the *Times* Newspaper.

Our "superstition" has at least something new in it. It counts enquiry, it challenges investigation, it seeks the light, it bases itself upon facts, and—wonderful to tell—it has priest-craft of every kind arrayed against it. Yes, Spiritualism is the outgrowth of facts. A tree whose roots are in the earth, whose branches grow toward heaven, and whose leaves are for the healing of the nations. Disprove the facts, or explain them satisfactorily upon other principles and we will abandon our "superstition;" the tree will wither, for the sap will be dried up: we will join those who cry "cut it down why cumbereth it the ground," and be among the first to lay the axe to its root. We are satisfied that Spiritualism should be judged of by the established principles of human testimony; examine it as you would any alleged fact of contemporary history or discovery in physical science. Our "superstition" is that adopted and enforced by the great Lord Bacon, being simply, an induction from known facts.

But science has sufficiently disproved these things! Has it? Please to tell me *what* science. Point out *where* and *how*, and I will acknowledge myself your debtor till then, pardon me, enlightened savants, if I set this down as an idle cry, repeated from mouth to mouth, without knowledge, and without enquiry; one of the baseless "popular superstitions" of the nineteenth century.

In my last letter, I proposed to consider in this, the enquiry, "What are our duties as Spiritualists, and how may we best fulfil them?" I can now only indicate what it seems to me should be our guiding principles of action; leaving methods and details for separate consideration; simply remarking here, that we cannot be too careful as to the way in which we present the subject to the consideration of others, first impressions being generally the most powerful and permanent. We should temper zeal with discretion; light and heat are alike necessary. I think then, that those principles may be summed up in two words; *development*, and *extension*. It is our duty to gain the fullest possible knowledge of Spiritual philosophy in all its extent and bearings, to communicate that knowledge to others, to cultivate suitable disposi-

tions in ourselves, and them ; and to make our conduct and character correspond to the truths we have received ; so that our faith may be judged by our works, and thus ourselves become "living epistles, known and read of all men."

It will not profit to know that a mine has been discovered, unless we extract its wealth, separating the dross from the pure gold : and when we have done this, let us not, like misers, hoard it up uselessly, but employ it freely, remembering that "there is that scattereth but yet increaseth ; there is that withholdeth more than is meet, but it tendeth only to penury."

Men will in the end value, or at least conceive of Spiritualism, according as we ourselves estimate it. I believe that the low *status* it now occupies in public regard, is very much the result of our own poor meagre conceptions of it, and of its uses. Let us endeavor to elevate our minds to the dignity of the subject, to rise from the observation of phenomena, to the understanding of principles ; seeking, not the wonder, but the sign, and yet not the sign, but the thing signified ; separating in our enquiries the accidental from the essential ; looking not alone at the circumstantial, but fixing our thoughts mainly on the centre-stential ; endeavoring to penetrate from the sensuous and superficial to the innermost of essential spiritual truth.

We can act upon others only in proportion to the strength of our convictions ; Earnestness is the great secret of success. When a great truth takes entire possession of a man's soul, he becomes irresistible, all opposing falsehoods fly before him like chaff from the threshing floor : such men are God's Prophets, the Divinely commissioned Teachers of their race.

To awaken the dormant faculties of men, to arouse their slumbering consciences, to quicken their souls into vigorous action and revive decaying piety ; to elevate their thoughts above the fleeting shews of time and sense, to the enduring, though to most of us invisible realities of spiritual life : leading them to feel that we all are, in very deed, Children of God, Brothers of Christ, Heirs of immortality ; and to teach them their relations and duties to their Brother—Man, to their Father—God. Such my brothers is the high and noble mission which is before us ; and poor, ignorant, and despised as we may be, please God we will labor for its accomplishment, let those laugh who list.

In bringing this series of Letters (which I have extended far beyond my original intention) to a conclusion ; I am painfully conscious how inadequately I have expressed even my own feeble conceptions of this

great subject. There are too, many points which I have barely glanced at, demanding a much fuller treatment; while many others have been entirely overlooked; some of these I hope (leisure and opportunity permitting) hereafter to supply. If my earnestness has led me at all to dogmatise, I can only say that such was not my intention, I am only a learner in these matters, and I wish my fellow-students, simply to take my views for what they are worth, and set them aside whenever truer and better are presented. With regard to the facts stated in this narrative, I have nothing more to add, than that I have endeavored to record them truly and conscientiously. My experience here given is not a fancy-sketch, but a leaf from the book of actual life: and although, for sufficient reasons, I have not appended my name to these letters, they are not anonymous, as the Editor of this publication can testify. I have written from a sense of duty, and in the hope that some few minds might perchance be led to a more serious consideration of a subject on all hands so much misunderstood. To those, who recognising the spiritual character of the manifestations upon which I have animadverted,—see in them, not a good to be welcomed, but an evil to be apprehended; who look upon them as proceeding exclusively from spirits disorderly and satanic: I would now only say in the language of one of their favorite poets—

"Ye fearful saints fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

And may all who enter upon the enquiry with a sincere desire to know the truth, and nothing but the truth, receive at least as much satisfaction herein, as has been experienced by their friend,

A TRUTH SEEKER.

PERSONAL EXPERIENCE OF MR. T. L. CONSTANTINE.

We have received a letter from Mr. Constantine, (a native of Keighley, now residing in America,) in which is contained an account of his experience in Spiritism. We feel persuaded that all our readers will feel an interest in perusing its contents, especially those who were personally acquainted with the writer. Perhaps it may be necessary to cor-

rect an error which Mr. C. has been led into through some remarks of our own in a letter to a friend, respecting organization. The statement respecting a "Society," refers to Christian Communism.

"I am happy to learn through the medium of Mr. Holt's letter that you are sending me either a copy of *The Yorkshire Spiritual Telegraph*, or a journal in which are contained the essential elements of the society to which you have recently attached yourself. I deem this a wise step, as it appears necessary in promoting the interest of any cause to have the interest of an organization: for want of something of this sort, Spiritualism is running wild in many parts of the United States.

I am happy to hear that you are so thoroughly convinced of the truth of Spiritualism, and as I have an opportunity I will give you a brief outline of my own experience in the investigation of these phenomena during the last six years.

When I first sought initiation into the subject, I had not much expectation of seeing anything of importance, or of becoming a convert to the belief that a departed spirit could produce such physical movements as would indicate a desire or capacity on their part to give information, advice, *etc.* The first sitting which I attended was for the tips of the table: this was rather a slow and dreary process; but I was perfectly willing to submit, in order that I might receive light on the subject. Many communications were received, and among the rest I received an admonitory message from William Channing, telling me that I had a mission to perform *etc. etc.* I continued to meet as often as possible with the circle till we got the raps, which raps continued to be more frequent, and at times became loud enough to be heard from the back part of an upper storey in Common Street at the opposite side of the same street. I soon began to feel the influence, and I was controlled to write at the end of about six months.

On one occasion I was influenced to record a considerable number of items of Prophetic import, in the truth of which I had no faith, till I beheld them veritably accomplished, or fulfilled.

On the same occasion I proposed various mental questions, to which I received satisfactory answers by loud raps on the table. I had also a multitude of raps given on different parts of the table at one and the same time, in answer to a mental question; the raps being as loud as could be made by a forcible and energetic stroke of the human fist; and so distinct, that the location of each rap could be easily determined. The same evening the invisible requested that all of us should sit, away from the Table, and they would try to give us some demonstrative proof of their presence and power. We willingly complied with their request, and left the table alone in the middle of the room. In a few minutes the table started up on to each foot alternately, from one extreme corner to another, after this it commenced to rock from side to side with an extent of motion and velocity of speed which far transcended its large dimensions and its ponderous weight. The same power which thus moved its weight and sustained its balance commenced to drum on the table, giving every conceivable variation

of musical time. Several times the table was arrested in its motion, with the quickness of thought, in a position where its gravity would have rendered its descent to the floor inevitable, if it had not been sustained by some invisible power.

The table in question was a large extension table, and contained upon its surface three pitchers of ice water, a half dozen tumblers, slates, pencils, sponges, lamps &c. &c. &c., all of which remained perfectly stationary whilst the table was performing those surprising feats.

On another occasion, whilst sitting in company with a large circle, my hand began to move as if in the act of writing, and although I held it perfectly out of sight, a spirit wrote through the hand of an tier medium "give him the slate and let him write." The slate was handed to me and I was controlled to write a number of communications to different parties with great rapidity to which names were signed with which I had no previous acquaintance. Mr. Thomas Cook, a coffin maker in Lawrence, said that the communications were the product of my own mind, to which I partially agreed at the time, although the matter was indited and my hand moved, without the volition of my own mind. At this juncture my hand was controlled to write out the following sentence. "If you doubt the reality of the writing, call for the raps." At the conclusion of the sentence I was saluted by a volley of very loud raps coming on that part of the table where I was seated. This was no sooner accomplished than my arm was again catalepted and the following was written out, *"one hundred and fifty raps."* I was at a loss what to understand by this unfinished sentence. My arms were again catalepted and I was influenced to record a number of items of varying numerical amount. At the close of this series of manifestations, I was impressed to add up the column which amounted to 150 being the exact number, each amount which my hand wrote on the slate was answered by a corresponding number of raps on the table. The power then in communication stated that its object was to convince us of the existence and presence of spirits, by presenting such phenomena as could not be explained by any rules of mundane solution or human calculation.

A Gentleman from Billards Vale was present and placed his hand upon my head, and proposed the following question mentally. "If the spirit of my Brother is present will he manifest it by writing a poetic communication and signing his name. The wish was no sooner conceived in the mind of the gentleman, than my hand began to move, and wrote a poetic Communication and signed the name of his Brother. I was not conscious of what was being written through my hand, thus was his mental stipulations responded to in the most accurate manner.

I have frequently had the pleasure of listening to divers imitations produced upon the table by the spirits, such as sawing of wood, planing of boards, drawing of nails, drumming vessels wrecked on the Ocean, telegraphing, the ring of the Engine bell, from its faint notes in the distance, to its loud roar within the walls of the Station House. I have heard music from instruments when there has been no visible contact therewith. I have seen one string broken in two places, and have had my hand scratched with the broken fragments. I have taken hold of the broken string and examined both ends when it has been forcibly drawn

out of my hands by an unseen power—I have seen the instrument move round with perfect ease. I have seen a piece of coin placed on the instrument, and have been hit on different parts of my person, by the invisible archer. I have been lifted from my chair, carried over the top of it, laid upon my back on the floor, and whilst in that situation have had my boots drawn from my feet—raised to the ceiling of the room—made to revolve in the circle, and then descend with regulated speed to the floor. I had my boots handed to me again and when attempting to put one of them on, it was again drawn from my foot with a force which tore the boot from the straps and left the straps in my hand. I have been placed on my back on the floor and raised progressively to my feet, as was the case with the Prophet Daniel, (10th ch.) I have been informed through my my own hand, while in Lowe's on a Lecturing tour, of arrangements having been made for me to Lecture in Methuen, a Town 12-miles distant; in the absence of any other means of intelligence. I have been sent away from a comfortable home all night without knowing whither I was going, and have been directed to places where I have found sick persons; I have laid my hands upon them, and they have recovered. I am frequently entranced, as it is called, and influenced to speak; sometimes the most beautiful celestial scenery is revealed to my powers of vision. I have seen its Mansions, its gardens, its fields, its mountains and its valleys; the bounded home-stead and the boundless prairies with their diversified scenery. The beauty of its architecture displayed in the construction of its mansions far transcends any earthly mansion—its garden beds appeared to be drawn by golden lines and the borders thereof rendered luminous by the rival tints of Elysian flowers, its fields are covered with a rich luxuriant and variegated carpet. Its mountains rise with their beauteous forests to surernal heights of glory and still appear to stretch in the dignity of a true aspiration towards their creative Father. Its valleys are rendered radiant by the elongation of its verdant beauties, and furnish an extent of scenery far transcending the spirits power of vision. The homesteads of the older inhabitants in the celestial provinces baffle description, there are *peace, joy, and harmony*.

The prairies are boundless and furnish a broad and extensive platform for Indian Gymnastics. Here the Indian is not pursued by the relentless cruelty of the white, and they go to the prairies in numerous flocks and bound across its vast and limitless area with matchless speed. O! What happy, happy spirits.—

Bound ye fair Nymphs across the heavenly plain.
Celestial Empires ring, melodious with your lofty strain.
And through the united, let your swelling voices
Its notes in sweet harmonious unison prolong.

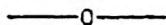
The exercises of Indian spirits are characterised by the utmost purity and they appear ever ready and willing to do good. Nor do they wish to resent the injuries heaped upon them by the pale faced hypocrite. They often approach to that part of the immortal clime which unites with the earth sphere, when a congenial soul is about to be released from mortal captivity, and as the soul escapes

from its prison house of clay, those willing souls bear it in arms of love to pure climes.

The inhabitants of the spirit spheres are tangible beings, possessing organizations which constitute them sensational and emotional beings. Each inhabitant so much resembles what he, or she was in the earth life, that they can easily be recognized.

Allow a diversion here. I once Lectured at Woburn, Mass., I retired at night and slept soundly : in the morning I awoke and saw the form of Jim Tetley of Keighley very distinctly, he appeared as living, only he appeared more sublimated, and his face was luminous with joy. There are two bodies, the celestial, and the terrestrial. As the terrestrial is necessary to enable the mind to appreciate its relations to external objects, and to enable it to receive a due supply of external knowledge, etc., so the celestial body is equally necessary to supply more ennobling and exalted experience in its heavenly relations. Nothing reveals the wisdom and goodness of the Divine Father in a more satisfactory manner, than the fact, that he has so arranged our progressive career that we never lose our identity either to our own power of recognition, or that a sister spirit ever fails to know us who may have known us upon earth. But, however high we may reach in the scale of celestial progression we still remain in the external of our being, the same identical James, John, David, or Thomas. Often have I gazed with rapture and delight upon the record of the past.

(to be continued)



Communications from the Spiritual World.

FROM THE SPIRIT OF SIR JOHN FRANKLIN.

Through J. G. H. Brown, Crystal Seer, Walker St. Sazinton, Nottingham.



After the usual preliminaries necessary for the invocation of that class of spirits, and as soon as darkness cleared, the figure of a man appeared, attired in a long loose brown garment, similar in appearance to that of the Duke of Wellington and so far as its outline could be observed, it appeared something below the middle stature, broadish set, and a face of an oval shape, tolerably well featured, and expressive of great intelligence, and who appeared about the middle age. In his hand he held a large scroll, in like manner with the other aerial spirits, but of larger size ; and, on the completion of my interrogations he partially unrolled the scroll, on the upper portion of which was written the following extraordinary

revelation in the form of a narrative, the scroll unrolling in regular order until all was copied, and which was as follows:—

Revelation.—“I am the spirit of John Franklin, who left these shores on an expedition of discovery, the time and circumstances connected with which have been duly circulated in all the public journals, and therefore the people are acquainted with the period of my departure, and the subject of the undertaking. In the early part of the ensuing year we arrived safely off the coast of an island situate in the Arctic Seas, which island will ere long be made publicly known. Here we anchored; but in consequence of the floating icebergs, great difficulty and danger were experienced. A few weeks later, we steered our course up a narrow channel, which lay before us, bounded on each side by massive reefs of ice, and through which rushed a strong current, which aided us through this passage, and at length we were again in open water, with land in sight in a northward direction. No apparent danger being immediately at hand, I continued in this situation for several weeks; as much sickness, arising from cold, had manifested itself amongst my crew, several of whom there found a watery grave. Two months later, and the winter season had now set in, and I ordered the vessel to be steered towards the land, before named; but was again compelled to cast anchor, in consequence of the projecting rocks and floating masses of ice which were carried by a strong current; dashing them furiously against the rocks with a noise that would baffle description. After remaining about a week in this position, the ice became one intense sheet, and we found ourselves frozen in on all sides; and after the short space of three days, we found that, on opening the ice to the water with a pickaxe, it was frozen to a thickness of more than three feet; so that all hopes of the vessel leaving were now banished for the present. I, therefore, directed those of the crew who were able to work, to pack up sails, ropes, and spars, and at day-break the next morning we directed our steps over the ice towards the land, each man being well armed, and dragging with us heavy loads over the frozen surface. On our way several bears were shot; which proved of twofold service, in food and clothing; as I, not knowing how long our stay might be, resolved to prepare, in time, and suffered nothing to be uselessly or wilfully wasted. We frequently visited the vessel during our encampment, and the winter having been more severe than the previous one, the ice did not break up sufficiently in the ensuing year for us to depart, although we returned to the ship for that purpose. In the succeeding winter we endeavoured to proceed further up the straits, but could not go far in consequence of the floating ice, which shortly became again consolidated into one mass. Thus, another campaign was compelled to be endured under this intensely severe climate. After our re-encampment, we searched the neighbouring mountains, though with difficulty, but no human being or habitation could be found. Fuel and food becoming scarce, mutinous conduct began to

exhibit itself amongst the crew, until exhaustion made them too weak to offer violence to each other, till at length, all but five men, one officer, and myself, had fallen victims to the severity of the hardship and privation to which we were exposed. At length, the dawn of spring, even in that gloomy climate, was a comfort to the few survivors, when it made its appearance. And we again laboured incessantly and equally to remove back the stores to the ship, which however, being so far, the task so laborious, and we so weak, proved a longer task than was anticipated. The ice had already begun to break up, and we knew that our situation was precarious; and having now removed all that we could not possibly do without, and when on our last journey from the encampment to the ship, having reached about half the distance, we observed, to our horror, that the ship was moving fast from us in a southerly direction; but were still too far off to apprehend our real position. The crashing of the ice, the howling of the wind, and the terrible roar of the water, which, we observed, was dashing the floating masses of ice with terrific fury against each other, were a sight and sound too appalling for description. And now the terrible reality of our position manifested itself untous, with all its heart-sickening horrors. For the ice by which she was surrounded had separated, and the force of current was driving her rapidly before it, dashing her violently against the massive icebergs, which at every crash threatened her with destruction, which was her ultimate fate. With horror-stricken features we gazed upon each other, watching the dim outlines of the vessel as she gradually disappeared amidst the thick fog of that dismal atmosphere, which is so common in those icy regions, being closely compressed by water and horizon. At this moment our terrible position showed to us the reality of our own fearful situation; for all of service, both for food and warmth, had been re-embarked, with the exception of our arms, a few working tools, and the clothes we then wore; so that we were now destitute of every thing. Thus heart-broken, we turned our faces to the land, amidst the terrible crash of breaking ice, which assailed our ears on every side. At length, as if destitution was too feeble to punish us in the eyes of Heaven, the ice upon which we stood at that moment appeared to rise several feet, through the force of the disturbed waters beneath it, which were now visible in other parts; and with one dreadful crash, that portion upon which we were huddled together through flight and fear, separated, and was quickly following the rest of the masses which were driven by the current in opposition to us. Two of the party, however, succeeded in leaving the ice-raft upon which myself, and the officer before mentioned, and the other three remained, and found that we were going at a frightful speed, so that we soon lost sight of our two companions, of whose sufferings we learned no more. We continued without knowing in what direction we were going for three days, with but little sustenance of any kind; and on the night of the third day our floating ice-raft struck against the face of an apparent rock, and became immovably fixed. We endeavored to climb this rock,

but were a considerable time unsuccessful, the water dashing over us until the skins we had about us were, even at that period of the year, a mass of ice. At length, we succeeded in reaching the higher portion of this seeming rock, which, however, proved to be a mass of icebergs, which had lodged against the shore of a small island, near to which other islands could be seen at no great distance; and we accordingly found shelter in an icy cave, which had been formed by successive icebergs driven upon each other, and cemented by the sharp frosts; and, notwithstanding its cold and dismal appearance, we felt warmth in it unexperienced since the days of our solitary and terrible exile; and two of my companions, being reduced to such a feeble state, shortly expired upon the cold damp flooring of the cavern. I and my other companions left them, and endeavoured to find some sort of food or shelter on the island, but in vain. One of them falling sick and faint through exhaustion, dropped upon the way; and in a few minutes was pounced upon by three large grizzly looking monsters, or Polar bears. We endeavored to run, but our weary limbs forbade their office; and the bears, as if satisfied with the prey they had thus seized, did not follow, or appear to notice us, but left us to endure what further misery was in store for us. On the succeeding night, still upon the island, we fancied we saw a smoke or steam, ascending from the edge of one of the precipices, which are numerous on that spot. The officer, my last and only companion I had left, hastened with all the energy he possessed to the spot; and his weight being incautiously put upon the edge, for the purpose of ascertaining from whence the supposed smoke or steam came, it fell in, and he sank with it into the boiling waters beneath it. I heard one piercing shriek, but never saw him after. I was then left alone in this desolate place without food or friend, or without any means of subsistence. My mind was several times made up to follow my last and only friend down into that vortex which had so unhappily ended the career of my unfortunate companion. But hope came faintly to my mind, and I resolved to await with all the fortitude I was able to command, not knowing what Providence might in one hour bring forth. As the day broke I looked in vain for any traces of my friend; he had gone with the retiring waters beneath the accumulated masses of ice, which were forced into the hollow by the waters which beat against the rocks, by which means the seeming vapour or smoke had arisen; and thus he had sunk never to rise again. I again wandered to the icebound cavern in which my dead comrades were left; and to my horror I found only portions of their feet in their wooden soled boots, with the skins and garment which they wore torn to pieces, and the icy floor besmeared with blood. I felt fearful to stay, knowing that the bears must have found them, and would revisit the cave. But, being weary, exhausted, and spirit-broken, I seated myself, took out my pocket-book, examined the calendar, and found that that day was the 24th day of September, 1853. I then copied the date in another part of the book, replaced it in my pocket, and reclined upon the cold chilly ice, and being

weary and worn out with fatigue and exhaustion I soon fell into that sleep from which I never awakened to mortal existence ; and my body was devoured by the bears, in the manner as those above described. But, the two companions who were separated from us upon the ice, on leaving the encampment for the ship, at the onset of our last terrible adventure, are still living, and, at a short period hence, will return to England, and bear living testimony of all the assertions up to the period of our separation, when their own horrible experience will then be made public. This is all that I am commanded to declare, that the world may hereafter prove and acknowledge the reality of a spiritual existence, and the truthfulness of these assertions. And, if any further confirmation be necessary, on the publication of this horrible but truthful narrative, I am commanded to say that I shall be permitted to appear for that purpose, by command of the highest and holiest authority. Farewell."

Poetry.

ANGELS.

BY C. D. STUART.

O teach me not the barren creed,
 That Angels never haunt the soul;
 That 'tis a dream, O, never plead,
 I would not lose their sweet control —
 Low-whispering spirits, still they come
 And bid the dear emotions start,
 With visions of our childhood's home
 That "Mecca" of the human heart.

Their feet are on the viewless wind,
 Their lips among the odorous flowers;
 They fill the waste of years behind,
 And sweetly charm the passing hours:
 The smile that mantles friend-ship's cheek,
 The tear that gleams in pity's eye,
 The thrill that words may never speak,
 And hopes that brightly hover nigh —

Ah, rob them not of Angel-guise,
 The only founts to rapture given;
 These young Immortals from the skies,
 That bid us fondly hope for Heaven!

Still floating on their golden wings,
 They bear the light of other years,
 And each, a sweet consoling brings,
 To scatter o'er the tide of tears.

Break not the spell my heart has wove,
 Bind not those fairy-footed gleams,
 Those messengers of joy and love,
 That people all my dearest dreams ;
 Still let me feel my Mother near,
 When Summer winds are on my cheek,
 And let me, though 'tis fancy, hear
 Her lips in music's echo speak.

Chide not these tears, that, while I sing,
 Like waters from a fountain start ;
 The memories of a childhood, bring
 Their wild contagion to the heart :
 Above the desert I have passed,
 The flowers of life again I meet,
 And youth its myrtle leaves has cast,
 The shadows resting at my feet.

O, chide me not, nor break the spell —
 All I have loved, or love, is here ;
 The kind, the good, the true, they dwell
 In friend-ship's smile and pity's tear !
 A little faith may rend the guise,
 And what our yearning hearts adore
 Will change to seraphs from the skies,
 Who, lingering, watch till life is o'er.

TO BE OR NOT TO BE ?

Each reader of the *Telegraph* should consider the question selected for the heading of this paragraph, as being submitted for his, or her solution. Is the cause of Spiritism to have an organ in which to record its progress and expound its sentiments ? If it is, there *must be a combined effort* for that purpose. Our publisher had intended continuing the *Telegraph* for some time, but finding, that another paper was about to commence which would be likely to do greater justice to the subject, he prepared to bring the "*Telegraph*" to a close ; and now, we are sorry to say, we are informed that the committee for conducting the new publication, are reluctantly compelled to abandon their project for the present, hence

"THE TWO WORLDS" WILL NOT APPEAR

as previously announced. Several parties have expressed a desire that the *Telegraph* should be continued, hence the Editor himself has determined to make the following offer viz :—

That 50 persons advance 6s. 6d. each for 12 weeks, and in return to receive 6 copies per week *post free*.

If the above proposition be responded to, the *Telegraph* will be continued.

All who intend to tender their aid, must communicate their intention to do so immediately, as our present publisher closes his labours with the next number. Let this be done previous to forwarding any monies.

THE
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AND

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[Price 11.]

ANTIQUITY OF SPIRITUALISM

BY E. K. CHAFFIN

(From the New-England Spiritualist.)

The opinion that men are acted upon and influenced by spiritual beings, whether called angels, spirits, demons, or devils, is coeval with the earliest records of our race, and co-extensive with all human society. There never was a period when it did not prevail, nor a people that did not entertain it. The theological systems of every nation on the globe, with which we have any acquaintance, give the doctrine a prominent place. The Jewish, Egyptian, Indian, Persian, Chaldean, Grecian, and Roman records attest the fact. The ancient philosophers, men who not only impressed themselves on the age in which they lived, but the traces of whose deep wisdom are not yet entirely effaced, universally admitted and inculcated the doctrine; not excepting the founders of what are called the atheistical sects. Thales, the earliest amongst the Grecian philosophers according to Cicero, Plutarch, Stobæus, and the Christian philosopher Athenagoras, taught that the souls of men off and on were *spiritual substances*, distinguished into good and evil, and that they acted directly and powerfully on men during their life in this world. The same doctrine was taught by the Egyptian priests before the time of Thales, as we are told by Jamblicus and others; and such was the doctrine of Pythagoras and Plato, as we learn from Plutarch, Cicero, Psellus, and Fabricius. Zeno and his followers maintained the same doctrine with

a clearness and force hardly credible when we consider the age in which they lived.

The Epicureans not only taught the existence and influence of departed spirits, on men, but, as it appears from the history of their philosophy, recorded by Laertius, affirmed that God governed the world by means of genii or demons, as the souls of the departed were usually called. The Chaldean philosophy gives the doctrine a very prominent place; and it would, perhaps, be well for some who call themselves "*Evangelical Christians*" and who ridicule all things not obvious to the senses, to read the account given by Psellus of the doctrines of the school, as derived from a Christian convert, Marcus of Mesopotamia who had been a disciple, and as such, well acquainted with its tenets. Speaking of the views entertained in regard to unclean spirits, he says: "It was taught that they circumvent men by art and subtlety, and deceive the minds of men, and draw them to absurd and unlawful passion. These things they effect, not as having absolute dominion over us and carrying us as their slaves, whithersoever they will, but by suggestion; for, applying *themselves to the spirit within us*, they themselves being spirits also, they instil affections and pleasures, not by audible voice, but by whispering, insinuating discourse. Nor is it impossible that they should speak without voice, if we consider that he who speaks, being afar off, is forced to use a greater sound, but being near, speaks softly in the ear of the hearer; and if he could get into the spirit of the soul, would not need any sound, but what discourse soever he pleaseth would, by a way without sound arrive there where it is to be received; which they say, is likewise in souls when they are out of the body; for they discourse with one another without voice. After this manner the demons converse with us privily, so that we are not sensible which way the war comes upon us. They distort the possessed person and speak by him, making use of the spirit of the patient, as if it were their own organ." The latter part of this seems to contain a very accurate description of the *energumens* of the New Testament. The same views distinguished the doctrines of the Persian Zoroaster, and those of the Sabeans; and we discover a similar philosophy in the *Somnium Scipionis*, the account of the "*evil genius*" of Brutus, and the "*demon*" of Socrates.

As an illustration of the truth of the above, we extract the following from a private letter received a few days ago:—

"Seeing by the *Times* paper, an account of miraculous manifestations

exhibited of late in the form of rapping &c., and being inclined to believe in the truth of them from hearing Spiritual manifestations in the form of *whisperings*, I shall be happy to receive your paper giving me accounts of them, * * *

There is no doubt, that God has sent down Spirits upon earth for some reason or other, I hope not for chastisement. I find the voices contradictory, which makes me believe there are opposing spirits; some say they are from purgatory, some say they are Satanic, some heavenly: but I hear voices saying "believe us or not, it is a stupendous mystery," I have also seen miraculous marks or manifestations by impression, no doubt they have manifestations themselves in various ways, and perhaps indeed even the spirits of the dead have appeared. I myself saw a miraculous vision."

REPORT FROM WILSDEN CIRCLE.

DOUBTS of a future Spiritual conscious existence are painfully distressing to a serious and well regulated mind:—a firm belief in, a solid assurance of, a future state, an happy home, a holy land, an eternal rest, in which we shall be known and knowing, loved and loving, friendly with friends, and unannoyed; forever basking in the glorious beams of the Sun of Righteousness, and drinking of the water of life,—is uplifting in its tendencies on the hopes and sinking aspirations and hearts of men. Any truth or fact, that will establish a doubter in a well grounded hope of a future life, to say the very least, is of some importance to poor down trodden humanity; else, why all this preaching, and spending of so much wealth in teaching the masses the way to more genial climes! And if the believers in Spiritism cannot induce those who have departed this desert of destruction and despair, to hand the Editor of "The Times" his hat "of the peg by an effort of volition," or "turn a coffee-mill" for him; *he* may "object" as an Englishman and an *economist* to Spiritualism and as an *economist* the Editor of "The Times" may throw the spiritual phenomena—as manifested in these last days to thousands of persons—into the limbo of lumber as worn-out materials of legerdemain. But are we, as reasonable men to be entirely governed by animal wants! Have we not mental requirements! If spirit-phenomena will draw our attention from this world, and enable us to have

more faith in, and look more after another, is it of no value to man ! It has done this for many who before did not believe in spirits as independent of this mortal clay, nor a life to come. We know a man, a sensible man, a clever man, who conscientiously believed that he would have done, eternally done, with the extinction of the active principles of life in his body, in this world ; he believed that spirit, that an hereafter, were only a chimera, a picture of the fanatic's brain, but he witnessed the following spirit manifestations. Then, his negative philosophy gave way before such an array of facts and proofs positive as mentioned below, and we have heard him on bended knee offer up his orisons to the Prince of Peace for his goodness towards him while in this probationary state, and have heard him thank his Creator for the *direct* witness of the spirits in reference to a future life. However candid we may be relative to priest and preachers, they are expansive, circuitous in their argumentations, only inferential in their teachings of a future life ; they have lost and lack that spirit-power which is demonstrative and direct. We will relate to you Mr. Editor, certain things as they have occurred to us at Wilsden ; there are only a few of us in the circle here.

I. We were sat with our hands upon a round deal table, a waltz was played on an instrument of music ; in a moment the table began to keep time in beautiful style, to the tune played, fully a quarter of an hour, after which it were suspended in mid air, 2 yards off the floor, without hands being near to, or any living visible substance being in contact with it, and this transpired in open day. The sun shone and our eyes were open to detect collusion, or any trick, but there were nothing of the kind. More than the circle saw this phenomenon. The same circle has been sat at the same table when it has heaved, moved, and lifted perpendicular from off the floor two feet, having two men weighing at least 18 stones upon it—The circle had only their hands flat upon the upper surface of the table. We would just add, this was shown to us to convince a doubter of the presence of spiritual existences.

II. The same Circle were sat, but at a different place and at another time, —very bright gas light was burning all the time and the first remarkable thing that transpired was 1st. a tremulous oscillation of the table which benumbed our arms. 2nd. Two waiting trays were taken from their resting place and conveyed by invisible agency one after the other, the distance of two yards and placed direct in the centre of the table. 3rd. The table was asked to move over the floor without any one touching it, and at once it set off and travelled the distance of two

and a half yards and back again. 4th. It was suspended in mid air, two yards off the floor ten minutes. 5th. The gas light put out by spirit power, and in the darkness we could distinctly see floating lights in the room which increased in brightness that we could discern each other. 6th. After a short pause a Spirit was seen in female attire with a smiling countenance.

III. On another occasion, and at another place, after we had sat for some time with our hands upon the table, (a square table and a heavy one,) it began to rise gradually off the floor and when it was about a yard and a half high we took our hands off and each took hold of a leg and tried to pull it down, but we could not do so, after which we all swung at one and the same time, our whole weight being attached to the table.

IV. At another place and at another sitting, we received an important communication from William Scarborough, giving us new ideas of Heaven—No fire nor brimstone,—and words of advice and consolation. In the next place we had strange manifestations: the walls of the room one mass of bright flame,—The table covered with light so that we could see even the alphabet distinctly upon the table.—An handkerchief thrown under the table in a loose state was tied upon two knots in such a way that it were utterly impossible for man to do it, even with the aid of an hot iron.—The table moving round the house without hands.

V. An handkerchief put under the table in open day and remained there for some time; when we looked and expected it being tied on a knot, the handkerchief was not to be found; we again sat for some time, and then looked: and saw the said handkerchief tied on knots.

VI. A person in a trance. He related beautiful things in burning words: what he saw and felt affected him much as well as those that heard him. O, what heavenly eloquence can heavenly things inspire. We wish all the Parsons in England had heard it, we think they would have been convinced of some of their orthodox heresies and the inefficiency of their labours.

VII. Strange sound, raps in various parts of the room, the walls; the table in visible shining brightness, and also taken by force from us all and thrown on the side of the room opposite to us.—Two of the parties were much frightened, so much so that they were unable to follow their daily occupation for some days through the appearance of those spirit existences. We have been eye witnesses to the floor of a house belonging to a working man, at Wilsden, being cleared of dust or sand as well as any women could have done it. We have seen these things: we have heard these sounds. We are, or we think we are sane. Are we to be

lieve our senses? Are we to trust our reason? Can newspaper scribes solve these spirit, or what we will call spirit phenomena to us? Can they the editors of the various papers tell us how it is that we can obtain such good advice through tables, such as, "be kind and good to all men" etc. No spirit ever charged us one farthing for any advice given. Show us a cheaper religion. We can get information upon almost any subject, witness James Watt's Communication to us, published in the *Yorkshire Spiritual Telegraph* for Saturday May 23rd. We once did not believe "table rapping." Tell us how these things took place and then we will thank you, whether it be done by "The Times," or Dr. Faraday, or the great Wizard.

Wilsden June 2nd, 1857.

THE WILSDEN CIRCLE.

PERSONAL EXPERIENCE OF MR. T. L. CONSTANTINE.

[continued from page 200.]

I cannot help referring to the 23 h. of Genesis in which we find an account of Jacob's journeying from Beer Sheba to Haran, where he came to a certain place and tarred all night. Having constructed a pillow of stones, he lay down to rest: during the night he had a vision in which he beheld a ladder set upon the earth; the top of which reached to the Heavens; and the Lord was above it. The ladder evidently comprised the whole distance, reaching from earth to the atmosphere of the Living being, and it also served as the means of ascent and descent to the angels of God, or the Inhabitants of the upper spheres. The vision serves as a most beautiful representation of the neighborly intercourse, and indissoluble relationship, of the two worlds. From the above representation, the following considerations appear clearly deducible, viz.: First: The Doctrine of progressive life. This is revealed in the scale of gradation, exhibited in the ascending rounds of the ladder. The rudimental platform was the foundation on which the ladder rested which ascended step by step, till it reached within sight of the Lord. No better proof can be desired fully to establish the spiritual alliance of the two worlds. The spirit ascends this ladder as it becomes spiritually sublimated or refined. The first stage of progress is No. 1., and if the mortal or religious condition of the soul has only reached to No. 1. during its embodied pilgrimage, I cannot discover the spiritual law, by virtue of which it can pass to the 4th at the time of its separation from the body; hence the idea that the soul flies away to inconceivable heights of purity at the time of its release from its clay abode, seems utterly preposterous, as well as being at perfect variance with the import of the vision. Second: It clearly teaches the relation sustained and the intercourse carried on between the different states of being, the earth sphere included.

If he not only beheld this Majestic high way to ultimate perfection, but he saw angels ascending and descending upon it. The Theological notion is, that the spirit of man at the death of the body, is exiled so far away into infinity, from all its earthly relationship, that intercourse or communion is impossible. But if the progressed spirits denominated the angels of God (in consequence of the high condition of purity and excellence to which they have attained) can descend this ladder to minister to beings lost in the fogs of material darkness; it need not be wondered at, if those who have more recently left the earth, and are nearer the foot of the ladder, find it still easier to return. Third: The vision exhibits the intense interest which the inhabitants of the higher conditions of the spirit life entertain for mortals. It cannot for a moment be imagined, that those exalted beings would leave their abodes of ineffable light and glory for the mere purpose of descending the ladder and beholding the dark and dolorous scenes of human wretchedness. The beauties by which the inhabitants of the upper sphere are surrounded—the sublime themes of contemplation presented to the soul; Its boundless range, are fields of fadeless flowers; Its opportunities of drinking at those streams which make glad the City of our God; Its perpetual immersion in the seas of Divine love; Its breathings in the atmosphere of divine purity *etc. etc.* would all conspire to strengthen its attachment to its spirit home. It seems that nothing less than a perfect devotion to the elevation and progress of man could induce such matchless condescensions; such a tireless course of angelic ministration. Yes, the fact that there is joy in heaven when a prodigal returns from his wandering to his Father's house, or the straying sheep of earth return to the fold of God, establishes the existence of that great law which unites in spiritual sympathy, the two worlds. Neither can it be thought probable that the residents of those divine abodes could, or would feel that abounding sympathy for grovelling mortals, if they were not endeared to us, not only by a sense of moral and spiritual obligation, but also by the ties of natural consanguinity, or earthly relationship. Moses and Elias established the reputation of the glory of the celestial habitations in the luminosity and brightness of their celestialized bodies, and the boundless sympathy of their mission, conversing with Jesus at so critical a time. Peter was so overjoyed with the heavenly halo which signalized their presence that he became partially entranced, and in the overflowing gratitude of his soul exclaimed, "It is good to be here. Let us build three Tabernacles" &c. John was filled with adoring gratitude when visited on the lonely Isle of Patmos by one from the heavenly home, who was one of his brethren, and had sprung from one of the prophetic family. In short every visitation of which we read, is peculiarly distinguished in revealing the brightness of the celestial spheres, as well as the deep rooted nature of that sympathy which binds soul to soul in the two states (*viz.*) the embodied and the disembodied states.

T. L. CONSTANTINE.

MR. HUME AND MR. WILLIS.

Our readers will remember how the correspondent to the "Court Circular" amused the readers of that paper by an account of the ravings of his own mind respecting Mr. Hume's departure from Paris; also, with what eagerness the account was copied into several other papers. When will the time arrive that we shall see them as eager to publish *facts*, demonstrating the truth of a future state of conscious existence? Or, will the said papers just as eagerly announce Mr. Hume's return?

The following letter has been copied from the "*New York Tribune*" and we believe will be read with interest.—

BOSTON WEDNESDAY, May 6, 1856.

The Spiritualist controversy here is going on with unabated vigor. Fresh fuel was added to the excitement on the subject by the appearance among us last week of Mr. Hume, the celebrated medium, whose performances at Paris before the Emperor Napoleon, have been so much noticed in the newspapers. He arrived in this country a fortnight ago, having come to Boston to get his sister, with whom he embarks for Europe in to-day's steamer. He returns to Paris at the Emperor's request, he says. All the statements in the papers about his doings at the Tuileries he pronounces fabrications based on conjecture. His experiments before the Imperial Court were performed in private, and the persons present pledged to secrecy. He himself declines to give any particulars of what occurred.

Mr. Hume is a Scotchman, and came to this country while a very young boy. He is twenty-two years of age, but looks nearly thirty. He is of middle size sandy haired, with a bright, shrewd, energetic face, pleasant expression, and very nervous, restless temperament. He is communicative (except about the doings at the Tuileries) and talks incessantly. His manners are good, though obviously not those of an educated man.

On Monday evening last, a Spiritualist session was held at a private house up town, with Mr. Hume and Willis, the Cambridge student, for mediums. Some of the editors of *The Traveler and Journal* and other gentlemen of the press were there by invitation. The whole company numbered fourteen. The room in which the party assembled was lighted by gas, and every opportunity was afforded for investigation. The usual feats of moving tables and pianos were performed in the most successful manner in full gaslight, with a sharp eyed, sceptical gentleman under the table, and half a dozen others closely watching the mediums, whose feet also were held. The table moved was a heavy extension table about ten feet long, and on it part of the time, was the added weight of an editor, whose plump condition does credit to the prosperity of the profession in Boston. One of the leaves of the table was taken out by unseen agency and laid upon the others. A cloth being placed upon the table, a hand, or what to touch seemed a hand, was repeatedly thrust up under it. This was grasped by some

of the gentlemen present, in whose grasp it melted away. They state that the form and feel of human fingers was perfectly palpable. The hands of the mediums and of all present were at that time on the table in full sight. Mr. Hume held an accordion in one hand, taking hold of the bottom of the instrument, while his other hand was stretched out away from it. Several tunes were played upon it by invisible agency. One of the editors present inspected it closely; he saw the bellows part and the keys moving exactly as if some person were playing upon it, while it hung suspended in the air at only a few inches from his eyes. The result, in short, of the sessions, was that everybody present was satisfied that the feats performed were not done by mediums, and that any theory of solution which ascribes them to jugglery, is simply ridiculous.

I have not gone into the minute details of this session, because it was an impromptu affair, got up on occasion of the visit of Hume. A regular and formal session is to be held soon, with Willis for a medium, and some well known and scientific gentlemen of Boston and Cambridge for spectators — of which doubtless an authenticated record will be made and of which I will send you a report.

OUR PUBLISHER AND HIS PATRONS.

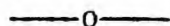
In bringing the present series to a close, our publisher desires to acknowledge the many compliments received during the last few weeks and in return to thank all our subscribers for their kind patronage, especially for their adherence to the *Telegraph* amidst all the unfortunate incidents that has occurred to it. However annoying it may have been to our readers to have so many typographical and other errors, they cannot have felt more acutely than himself. Had our subscribers been more numerous, he would gladly have been at a much greater cost to have it equal to any other organ; this however has not been the fault of those who have subscribed.

His desire in seeking to promote the cause is beautifully expressed in the following paragraph from the Rev. Adin Ballou's work:—

But what can Spiritualists do? They can open their eyes to these facts. They can deplore the anomalousness which prevails. They can understand that if mankind are spirits destined to immortality, they ought to regard and treat each other, not as beasts, but as incipient angels. They can inform themselves what needs to be done *socially*, as well as *individually*, before the kingdom of God can come, and his will be done in earth as in heaven. They can acquaint themselves with the mission of Spirituality, as the superseder of materialism. They can withdraw themselves from active participation in the politics of selfishness and war. They can be considering how to form and establish a better order of society. They can gradually be preparing to flow together, by voluntary association into communities founded on divine principles. They can ultimately illustrate, by example, the true social order which all mankind need. Wisdom coun-

sels no wild rush into crude, social experiments. It forbids all inconsiderate haste, and rash schemes of community arrangement. But it calls all professed Spiritualists to think of, prepare for, and, as the way shall open, ultimately enter into a truer social order. They have nothing to hope from the old Sectarian Church. It spurns them from its presence; and if it desired to retain them, their business in it would only be to make brick for the Egyptians without straw. They have nothing to expect from existing governments and their rival politicians but the privilege of voting and fighting to perpetuate its organic and chronic evils. They have nothing to expect from political and military revolutions, set on foot to disenfranchise the common people. All such revolutions end in cheaterly and disappointment. Therefore, "let the potsherds of the earth contend with the potsherds of the earth." "Let the dead bury their dead." Leave the old religion and politics to their natural course of decay. Quarrel not with them. Trample on nothing that is useful in them. Hinder them in nothing good. Conform conscientiously to all their righteous requirements. Submit to their compulsory exactions. Endure meekly their oppressions and wrongs. Testify faithfully against their sins. Give them no just cause of offence. Have no voluntry participation in their organic vices. Transcend them in wisdom and goodness. Show them a more excellent way. Prepare as rapidly as possible for a new and true social state, wherein dwell righteousness, harmony, and bliss.

If our Spiritualism bring not forth, sooner or later, these individual and social fruits, it will leave mankind where it found them. It will demonstrate its own worthlessness. It will perish under the weight of its own just condemnation. It will have given forth an uncertain sound signifying nothing. It will only add another to the evanescent commotions that have mocked poor human nature so many times with the phantom promise of a better day. Can it result in such barrenness and disappointment? *Will it?* Let the faith of every believer answer, *No.* Let the works and life of the faithful verify that answer. Fellow Spiritualists, ponder these words.



Correspondence.

To the Editor of the Yorkshire Spiritual Telegraph.

Sir,

I am sorry to hear that the *Telegraph* is about to be closed for want of proper support and at the same time I beg to inform you that should you succeed in receiving the necessary contributions I will guarantee to forward a subscription of one 6s. 0d. and should you be unable to collect the required amount and the *Telegraph* be discontinued, we shall be happy to insert any manifestations of real importance or interest in the columns of the *Communities Journal*, a prospectus of which I here enclose, * and as this Journal will devote a part of its columns to the cause of Spiritualism it will prove a means of diffusing a knowledge of these facts into every class of society; therefore wishing you success in your labours and waiting your reply, with kindest regards.

I remain, Dear Sir,

Yours sincerely,

J. G. H. BROWN.

Walker St. Nottingham

June 5th, 1857.

* On Saturday, June 13th. 1857, will be published, price one penny No. 1, "*The Community's Journal or, Standard of Truth*;" a Fortnightly Paper, devoted to the moral, spiritual, and physical conditions of men, containing eight large pages, in which is advocated the general well being of society, shewing the real state and condition of all classes, and why it is that discontent and angry feeling manifest themselves.

The Journal will also contain facts gleaned from history, and from political and social life, revealing the spiritual, moral, religious, and physical conditions of the human race, with items of local and foreign information and instruction to the members of the universal organization. To be had of Mr. J. G. H. Brown Walker St. New Sreinton, Nottingham, and all Book-sellers and News Agents.

Agent for Nottingham,—Mr. J. Sweet, Goose Gate.

Poetry.

A bright or dark eternity in view,
With all its fit unutterable things;
What madness in the living to pursue
As their chief portion, with the speed of wings,
Those joys which death-beds always turn to stings.
Yet go we must, and soon as day shall break
We snatch an hour's repose, when loud the sound
For our departure calls; we rise and take
A quick and sad farewell and go e're well awake.

Reared in the sunshine, blasted by the storm
Of changing time scarce asking why or whence
Men come and bloom, then go like vegetable form
Though heaven appoints for them a work immense,
Demanding constant thought and zeal intense,
Awaked by hopes and fears which leave no room
For rest to mortals in the dread suspense
While yet they know not that beyond the tomb
A long! long life of bliss or woe shall be their doom.

Think not to rest fond man in life's career
The joys and griefs that meet thee dash aside
Like bubbles, and thy bark right onward steer
Through calm and tempest till it crosses the tide,
Shoot into port in triumph or serenely glide
Reflect on time; do cares and trouble fill,
Each human breast, through life's fleet moments here?
Will man e'er learn to do his Maker's will
On Earth as it is done in heaven? No fear.

But when? When man with man doth zealously unite
And work the weal for all; thus keep no poe

When each will see, and know, and do, what's right,
 And love his neighbour God-like evermore,
 And form for each a paradise like bower.
 God made the world and all that is therein,
 He forms the food for every hearts desire,
 Black men can claim, as well as white, their kin ;
 All ? All ! are Sons of the Almighty and eternal Sire.

Love God and man ; This ancient creed
 Must be out grown in daily deed ;
 The work of truth must now proceed
 'Tis God's decree.

Love God in man, he asks no more,
 He only does his God adore
 Who loves his brother evermore
 In sympathy.

In love all things begin and end,
 By love God's perfect laws are mend
 Which teacheth man his life to mend
 His God to love.

This perfect love casts out all fear,
 Through love, God does to man draw near,
 And gives him strength his cross to bear
 And mountains move.

God's Spirit pure with love complete
 Which washes clean the Saviours feet ;
 There let each human spirit meet
 The object then ?

The object which love has in view,
 Is this ; God's Eden to renew
 And make the world divinely new
 Amen. Amen.

SUBSCRIBERS FOR THE NEW SERIES.

The result of my offer has been very cheering : the responses are generous, and it is hoped that in a few days they will be sufficiently numerous to warrant me in preparing for the first issue. If so, the first No. will be ready on the 27th of this month.

P. S. I am happy to be able to announce some additions to my list of literary contributors in the event of my success, *which seems more than probable*, as many of our friends are evidently in earnest.

Subscriptions may now be forwarded, paid or payable to D. W. Weatherhead, Keighley, Yorkshire.
